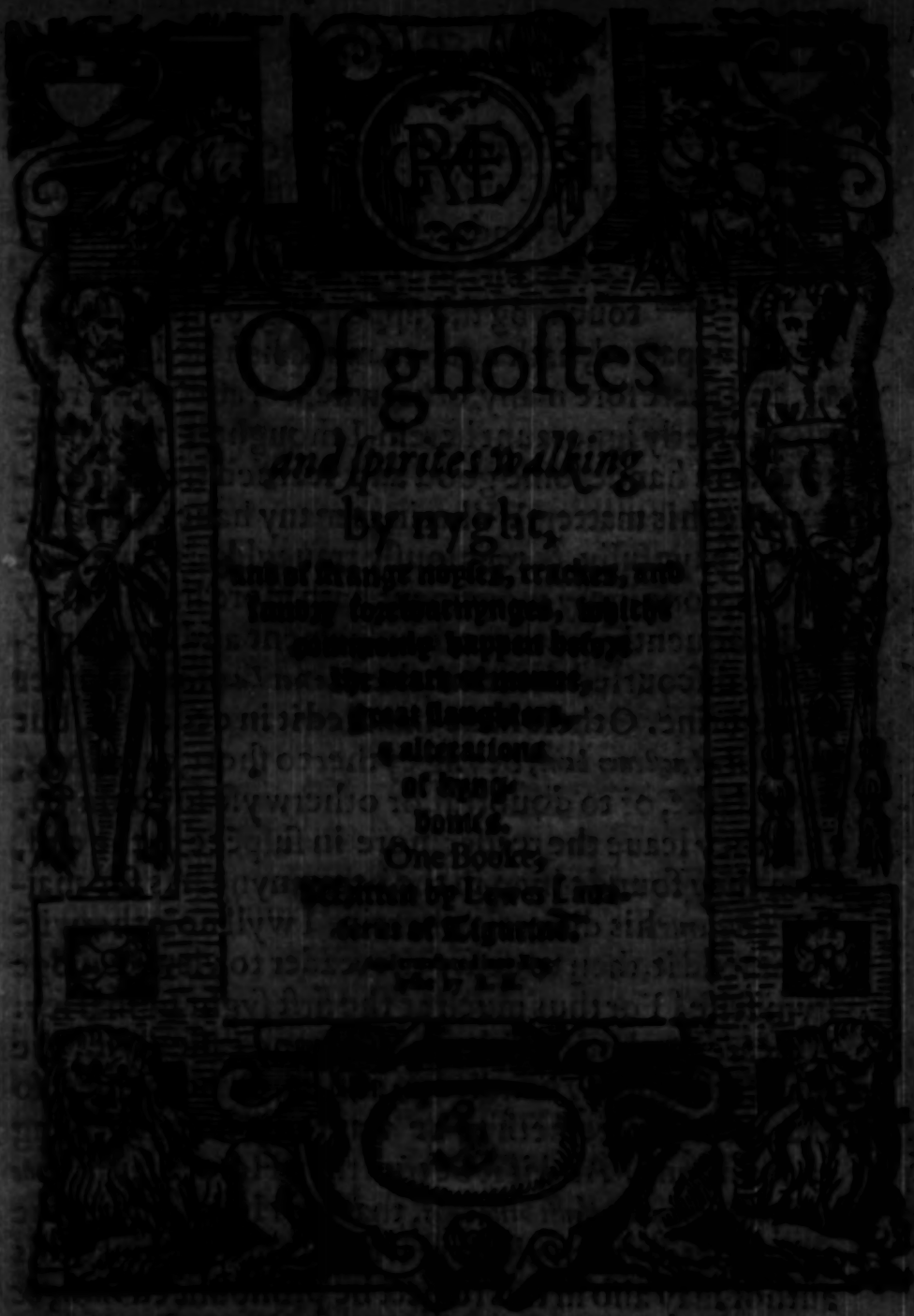

# Of ghostes

*and spirites walking*

by nyght,

and of strange noyses, trackes, and sundry forewarnynges, whiche commonly happen before the death of mouns, great slaughters, & alterations of kyng-domes.

One Booke,

Written by Lewes Lauatere of Tiguriné.

And translated into Eng-lyshe by R. H.

Printed at London by Henry Benneyman for Richard VVatkyns, 1572.

# To the Reader.

BEyng desirous (gentle Reader) to exercise my selfe with some translation, at vacant tymes, and seeyng, that since the Gospel hath benne preached, this one question, touchyng the appearyng of spirites and soules departed, hath not ben much handled amongst vs, and therefore many, otherwise wel affected in religion, vtterly ignoraunt herein, I thought it not amisse to take in hande some good and learned treatise concerning this matter. Wherin as many haue both learnedly, paynfully, & religiously traueyled: so amongst others, none in my iudgement hath more handsomely and eloquently, with more iudgement and better methode discoursed the same, then *Ludwig Lauaterus*, minister of Tigurine. Others haue handled it in dede wel, but yet *nihil ad nostrum tunc*, beyng eyther to short, or to long, or to darke, or to doubtful, or otherwyse so confused, that they leaue the reader more in suspéce in the end, then they founde hym in the begynnyng. As for maister *Lauaterus* his discretion herein, I wyll no otherwise commend it, then to desire the reader to view, & iudge hym selfe. For thus much at the first syght he shal see: A cleare methode, with a familier and easie style, the matter throughly handled *pro* and *con*, on both sides, so that nothyng seemeth to be wantyng, nor any thyng redoundyng. And if it be true that Horace saith, *omne tulit punctum, qui miscuit vtile dulci*, that is, He wynneth the price, that ioyneth pleasure with profite: I thinke this author may also in this respect be pronounced *victor*, & adiudged to the best game. For he so intreateth this serious and terrible matter of spirites, that he now and then insertyng some strange story of Monkes, Priestes, Fryers,

Fryers, & ſuch like counterfeyts, doth both very lyuely diſplay their falſehood, and alſo not a litle recreate his reader: and yet in the ende he ſo aptly concludeth to the purpoſe, that his hyſtories ſeeme not idle tales, or impertinent vagaries, but very truethes, naturally falling vnder the compaſſe of his matter. And howe profitable this his work is, thoſe may beſt iudge, which are moſt ignorant in this queſtion, ſome thinking euery ſmall motion and noyſe to be ſpirites, and ſome ſo fondely perſwaded that there are no ſpirites, who being better enfourmed herein by this author, I ſuppoſe wyl confeſſe his worke to haue done them ſome profite: if knowledge be profitable, and ignorance diſcommodious. And agayne, thoſe which beyng hytherto borne in hande that mens ſoules returne agayne on earth, crauyng helpe of the lyuyng, and haue ſpent much of their ſubſtance on idle Monkes & Fryers, to relieue them, wyll confeſſe the lyke. For when they ſhall ſee they haue ben falſly taught, & that they were not the ſoules of men whiche appeared, but eyther falſehood of Monkes, or illuſions of deuyls, franticke imaginations, or ſome other friuolous & vaine perſwaſions, they wil thinke it profitable to haue knowen the trueth, aſwel to auoyde error hereafter, as to ſaue their money from ſuch greedy caterpillers. Some alſo whiche be otherwiſe well trayned vp in religion, and yet not knowyng what to thynke of theſe matters, wil not iudge their labour euyl imployed, nor the worke vnprofitable, wherby thei may be brought out of doubt, and knowe certainly what to beleue. There be many alſo, euen nowe a dayes, which are haunted and troubled with ſpirites, and knowe not howe to vſe themſelues, who when they ſhall learne howe a Chriſtian

man

man ought to gouerne hym selfe, beyng vexed with euyl spirites, wyl thynke it a very profitable poynt of doctrine, that shal teache them to direct them selues. Profitable therefore it is, and shalbe, no doubt, vnto many, and disprofitable vnto none, except perchaunce vnto popishe Monkes and Priestes, who are like hereby to lose a great part of their gaynes, which somtimes they gathered together in great abundance, by their deceiptfull doctrine of the appearyng of dead mens soules. But this their wicked and deuyllishe doctrine, together with all the patches and appendices therto belongyng, he so notably teareth and cutteth in peces, that I am well assured they shal neuer be hable to cobble and cloute them vp agayne. And this doth he with suche a moderation of breuitie and tediousnes, that I may rightly say: He hath sayde well, and not too much, and written truely, and not to litle.

Nowe as touchyng my translation, although I haue not made hym speake with like grace in Englishe, as he doth in Latine: yet haue I nor changed his meanyng, nor altered his matter, endeuouring my selfe rather to make thee vnderstande what thou readest, then to smoothe and pollishe it with fine and picked wordes, which I graunt others myght haue done more exquisitely, and perchaunce I my selfe also somewhat better, yf I would haue made therof a study and labour, and not a recreatiō & exercise. But howsoeuer I haue done herein, verily good reader, I trust thou wylt take it in good part, which is al that I esteeme: yf any man shal mislike therof, let hym amende it. I trust it be sufficient to testifie my good wil to do thee good, and to let thee vnderstande the authors meanyng.

Fare well.

# An aduertiſement to the Reader.

GEntle Reader, before thou enter any further, I haue thought good to aduertiſe thee of certayne faultes eſcaped in the Printing, whyche are ſette forthe in the Page afore going, deſiring thee to beare with them, and to pardon the Printer. For thou knoweſt: *Quandoq; bonus dormitat Homerus.* Although ſome of our Printers be not Homers, neyther ſeene in Greeke nor Latine, nor ſometime exactly in Engliſhe, yet can they nod and take a nap, as well as any Homer. Howebeit in deede they are herein pardonable, bycauſe the Copie was ſomewhat obſcurely written, as being the firſt originall. Fare well.

# The Table.

## The Chapters of the thirde parte.


*God by the appearing of Spirits doth exercise the faithful, and punish the unbelievers. Chap. 1.* Fol. 175.

*What the cause is that in these our dayes so fewe Spirites are seene or heard. Chapter. 2.* Fol. 183.

*Why God doth suffer straunge noyses, or other like rumblings to be heard before some notable alteration, or otherwise. Chapter. 3.* Fol. 185.

*After what sorte they should behaue themselues, which se good or euill spirites, or meete with other straunge aduentures: and firste howe Iewes and Gentiles behaued themselues in the like cases. Chapter. 4.* Fol. 189.

*Howe Christians ought to behaue themselues when they se spirites, and firste that they ought to haue a good courage, and to be stedfaste in faythe. Chap. 5.* Fol. 190.

*It behoueth them whiche are vexed with spirites, to praye especiallie, and to giue themselues to fasting, sobrietie, watching, and upright and godly liuing. Chap. 6.* Fol. 193.

*That spirites muste not to soone appeare, ought to be rashly suspected, and that we may not talke with them, nor enquire any thinge of them. Chapter. 7.* Fol. 199.

*Testimonies out of the holy Scripture, and one example whereby it is proued, that suche kinde of apparitions are not to be credited, and that we ought to be verie circumspect in them. Chapter. 8.* Fol. 201.

*After what sorte the first faythfull in the primatiue Churche, vsed themselues, when they met with spirites. Chap. 9.* Fol. 204.

*That sundrie kindes of superstition haue crepte in, whereby men haue attempted to drive away spirits. Chap. 10.* Fol. 206.

*That spirites are not to bee driuen awaye by cursing and banning. Chapter. 11.* Fol. 214.

*After what sorte we oughte to behaue oure selues, when we heare straunge crackes, or when other forewarnings happen. Chapter. 12.* Fol. 216.


*FINIS.*

## Faultes escaped in the Print.

Note that the first number signifieth the Page, the seconder he Line.

Pag. 2. Lin. 24. for πονηρα reade πονηρα. 6. 23. for βριμοῖν reade βριμᾶν. 15. 14. for austerne, austere. 32. 25. for he sayde, they sayde. 37. 33. for *Attrebatensis, Atrebatensis.* 49. 16. for bitter, read bitteur. 60. 27. for wandring read wauering. 61. 1. for *Campana, Campania.* eadem. 23. for common, reade Romaine. 67. 15. for talke, reade taske. 68. 6. for Alexandria, Alexandro. *& mergine* Alexander ab Alexandro. 70. 35. for not that, reade, not. 84. 32. for faught by the wall Basill, reade, fast by the wals of Basil. eadem. for general the, reade the general. 88. 23. for sauguries, Angaries. eadem. vlt. for straunge reade staunch. 93. 8. for companions, companies. 95. 9. for Tiberius, by Tiberius 99. 7. for mortal, read immortall, eadem. 29. for horse, reade hearse, eadem. 33. for horse, hearse. 101. 3. for last, reade least. 102. 27. for other in, reade other name in. 103. 7. for made full, reade made not ful. 128. 30. for certifie, reade terrifie. 130. 31. for beate, reade chyde. 132. 1. for ended, reade in deede. 136. 16. for this is, that is, reade that is, this is. 143. 33. for & Delphis, reade hi, Delphis. 147. 24. for was in vayne, reade was not in vayne. 152. 15. for haue lent, reade lent. 153. 7. for late, reade later. 185. 14. for prouerb sayth, reade, prouerb sayth, burnt childe dreads fire.

# ¶ To the right excellent and moste wise and vertuous lorde Iohn Steigerus Cõsul of the noble cõmon welth of *Berna*, his gœd lorde and patron, Lewes Lauaterus of *Tiguria* wisheth health.

MAny and diuers thinges are resoned vpon, both of the learned and vnlearned, as well of other matters, as also of Spirites, which are sœne and heard, and make men afrayde in the night season, and in the daye tyme, by sea and by lande, in the fieldes, woods, and houses: And lyke wise concerning suche straunge things whiche for the most parte happen before the death of certayne men, especially greate Princes, and before notable innouations of kingdomes and empires. Many which neuer sawe or hearde any of those thinges, suppose all that is reported of them, to be mœre trifles and olde wyues tales: for so muche as simple men, and suche as are fearefull and superstitious, persuade themselues they haue sœne this or that, when in dœde the matter is far otherwise. Againe, there are some which as sœne as they heare of any thing, especially if it happen in the nighte, they by and by thinke some spirite doth walke, and are marueilously troubled in mynde, bycause they can not discerne naturall things from spirites. And some (chœfly those which hunt after gaynes, by the soules of dead men) affirme that the moste parte of suche

things which are hard or seene, are the soules of dead men, which craue helpe of them that are liuing, to be deliuered out of the tormentes of most cruell payne in Purgatorie. Many not only of the common sorte, but also menne of excellent knowledge, do marmyle whether there bee any spirits or no, and what maner of things they are. Yea & some of my familiar friends haue many times requested me, to shewe them my opinion concerning these matters. Wherefore me seemeth it shall be worth my laboure, if I declare briefly and playnly out of the word of God, what we ought to iudge concerning these things. For the ministers of Gods Churche can take nothing more profitable in hande, than to instructe the people of God purely and plainly, in suche necessary matters as come in question out of the word of God, whiche is a lanterne (as the psalmist saith) vnto our feete, and a light vnto our pathes: and to deliuer them from all erroure and superstition, and bring them out of all wauering and dout. And verily their study and diligence is to be highly commended, who for these fewe yeares ago, haue set forth certayne bookes drawen out of the scriptures writtē in the Germayne tong against sundry errours: & theirs likewise who in these our dayes by writing of bookes do teache, instructe, and confirme the rude and vnlearned people. For amongst many other excellent benefits, which God our heauenly Father hath bestowed vppon mankinde, this also is a great and most liberall gifte, that in this latter, and as it were olde age of the world, he hath brought to light by the arte of imprinting, as well many other good authors, as also the holy scriptures of the olde and newe testament, written in diuers languages: wherby he dothe not only teache vs amply and fully what to beleeue, and what to doe, but also mightyly subuerteth and quite ouerthroweth diuers and sundry errours, which by little and little haue crept into the Church. Truly all suche are very vngrateful towards

God, which doe not willingly acknowleage this so notabel a benefite.

As touching this my treatise concerning Spirits, and straunge wonders, I haue deuided it into three partes for the more clere understanding therof. In the first parte I shewe, that there are visions and spirits, and that they appeare unto men sometimes, and that many and marueillous things happen besides the ordinarie course of nature. In the second I discusse what manner of things they are, that is, not the souls of dead mē, as some mē haue thought, but either good or euill Angels, or else some secrete and hid operations of God. In the third I declare why God doth sometime suffer Spirits to appeare, and diuers forewarnings to happen: and also howe men ought to behaue themselues when they happen to meete with such things. In these points or partes, the chiefest thing whereon men vse to reason touching this matter, are contained. Nowe I meane to handle this matter, being very obscure and intricate, with many questions, (I trust) so plainly, & clerely out of the holy scriptures, wheron we may surely stay our selues, out of the auncient fathers, allowed historiographers, and other good writers, that those which are studious and louers of gods truth, may well understand what may be denied and thought of those apparitions, and other straunge and marueillous matters. And I also trust ẏ euen our aduersaries also, (in case they will lay their affections aside, but a litle while) will say that I haue truly alleaged all their arguments, and confuted them without any rayling or bitternesse. For my purposed ende is according to the doctrine of sainte Paule, to edifie and not to destroy.

The diuision or partes of this booke,

As touching diuinations, blessings, iugglings, cōiurings, and diuers kinds of sorcerie, and generally of all other diuelishe practises, certayne learned men of our time haue written bookes, as Gasper Peucerus, Ioannes Viera, Ludo-

 uicus

uicus Mellichius, and perchaunce some others also, whose works I haue not yet seene. It is not long ago since Ioannes Riuius, a man learned and eloquent, published a booke in the latine tong, entreating of spirites and superstition. In the which booke albeit very briefly, yet doth he as he is wont in all things, very finely and eloquently intreat of this matter, and of other foolishe superstitions. And albeit that I doo write more largely of this, yet was it not my minde to gather togither all those things whiche I coulde haue spoken and alleaged touching the same matter: but only suche as seeme the chiefest and most especial points, partly because I wold not be tedious to the reader, & partly also least my bookes should growe vnto an ouer greate quantitie. I haue great hope that Ioachimus Camerarius, that excellent man, who readeth the auncient writers both greeks and latins, with exquisite iudgemēt, and hath great experience in all things, will shortly write learnedly and at large of this matter and also of others like vnto it. For so much he seemeth to promise in his preface to Plutarches booke, De defectu oraculorum, & figura, & consecrata Delphis (wherin he handleth the nature and operations of diuels) and also in other of his writings. I for my parte had once written thys my treatise in the vulgar tong, and now bicause I trust it shal be also profitable to other men, I haue translated it into latine, adding certayns things thereto.

The dedication.

This my booke which I haue with greate laboure and study gathered out of many mens writings I present and offer vnto you (most noble consul) according to the ancient fashion and custome: not for that I suppose you haue any need of my teaching, touching these things which are herein hādled. (For I am not ignoraunt, vnder what teachers you haue attained vnto true learning, and how you haue and do continually reade ouer sundry good authors with perfecte knowledge in many tongs.) But partely that I

might purchase credite and authoritie vnto this my booke with those men, vnto whome your goodnesse, godlines and constancie (whiche you haue alwayes hitherto euermore shewed, and yet do shewe, in setting forth true religion, and mainteyning good lawes) is throughly knowen: and partly that I might shewe my selfe in some respecte thankfull vnto you. For your honour hath bestowed many benefits on me, whom you only knowe by sight, and vppon other ministers of ỹ Church, wherby ye haue so bound me vnto you, ỹ I shall neuer be able to make any recompence.

Wherefore I most earnestly beseech you, not to refuse this signe and token of my good will, be it neuer so simple: but rather to vouchsafe, when ye haue leisure from the labours and toile of the common welth, to reade ouer this my booke: for I haue good hope it will not seeme vnpleasaunt vnto you and others in the reading, as well for the playne order I vse therin, as also for the sundry and manyfold histories in it recited.

Almightie God, who hath so blessed you with his heauenly gifts, that for them, (albeit very yong) you haue aspired vnto the highest degree in your noble citie and dominiõ of *Berne*, vouchsafe to preserue you in health, and increase and multiply his good gifts in you. My Lords and brethrẽ the ministers of *Tigurine* and also your olde cõpanion maister George Grebelius that excellent man in lerning, vertue, and nobilitie, hartily salute your Lordship. From *Tigurine* in the month of Ianuary the yeare of Christs Natiuitie.

1570.

# A TABLE OF the Chapters of the three principall partes, touchyng Spirites walking by night.

## Of the fyrste parte.


*Concerning certain words which are often vsed in this Treatise of Spirites, and diuers other diuinations of thinges to come. Chapter.1.* Folio.ii.

*Melancholike persones and madde men, imaginge thinges whiche in very deede are not. Chapter.2.* Folio.9.

*Fearefull women, imagine that they see and heare straunge thinges. Chapter.3.* Fol.14.

*Men whiche are dull of seing and hearing, imagine many thinges which in very deede are not so. Chapter.4.* Fol.16.

*Many are so feared by other meanes, that they suppose they haue heard or seene Spirites. Chapter.5.* Fol.21.

*Priests and Monkes fayned themselues to be Spirites: also howe Mundus vnder this colloure defiled Paulina, and Tyrannus abused many noble and honest matrons. Cha.6. Fo.23.*

*Timotheus Aelurus counterfeiting himselfe to bee an Angell, obteyned a Bishoprike: diuers Monkes of this order of preachers, made many vayn apparitions at Berne. Cha.7. Fol.28.*

*Of a counterfeite and deceyuing spirite at Orleaunce in Fraunce. Chapter.8.* Fol.37.

*Of a certaine parish-priest at Clauenna, which fayned himselfe to be our Lady, and of an other that counterfeited himself to be a Soule, as also of a certayne disguised Iesuite Fryer. Chapter.9.* Fol.43.

*That it is no marueil if vayne sights haue ben in olde tyme, neyther yet that it is to be marueiled at, if there be any at this day. Chapter.10.* Fol.45.

*That many naturall thynges are taken to bee ghostes.*

Chap-

# The Table.

Chapter.11. Fol.44.
A proofe out of the Gentiles histories, that ghostes doe oftentymes appeare. Chapter.12. Fol.53.
A proofe out of the histories of the auncient Churche, and of the writing of holy Fathers, that there are walking Spirites. Chapter.13. Fol.62.
That in the Bookes set forth by Munkes, are many ridiculous and vaine apparitions. Chapter.14. Fol.65
A proofe by other sufficient writers, that Spirits do sometime appeare. Chapter.15. Fol.68.
Daily experience teacheth vs, that Spirites do appeare to men. Chapter.16. Fol.70.
That there happen straunge wonders and prognostications, and that sodayne noises and cracks and such like, are hard before the death of men, before battaile, and before some notable alterations and chaunges. Chapter.17. Fol.77.
It is proued by testimonies of holy scripture, that Spirits are sometime seene and heard, and that other straunge matters doe often chaunce. Chapter.18. Fol.85
To whome, when, where and after what sort, Spirits do appeare, and what they do worke. Chapter.19. Fol.88.

## The Chapters of the second parte.

The opinion or beleefe of the Gentiles, Iewes, and Turkes, concerning the estate of soules seperated from their bodies. Chapter.1. Fol.92.
The Papists doctrine touching the soules of dead men, and the appearing of them. Chapter.2. Fol.102.
What hath followed this doctrine of the Papists, touching the appearing of mens soules. Chapter.3. Fol.110.
Testimonies out of the word of God, that neither the soules of the faithfull, nor of infidels, do walke vppon the earth after they are once parted from their bodies. Chapter.4. Fol.114.

Testi-

Testimonies of the auncient Fathers, that dead mens soules departed from their bodies, doe not wander here vppon earthe. Chapter. 5. 116

A confutation of those mennes arguments or reasons which affirme, that dead mens soules doe appeare. And first, that is answeared whiche certaine doe alleage, to wit, that God is omnipotent, and therfore that he can worke contrary to the ordinarie course of nature. Chapter. 6. Fol. 123.

That the true Samuell did not appeare to the witche in Endor. Chapter. 7. Fol. 127.

A confutation of their arguments, which would haue Samuell himselfe to appeare. Chapter. 8. Fol. 133.

Whether the Diuell haue power to appeare vnder the shape of a faithfull man? Chapter. 9. Fol. 140.

Moses and Elias appeared in the Mount vnto Christ our Lorde: many haue ben raysed from the dead both in body and soule, and therfore soules after they are departed, may returne on earth againe. Chapter. 10. Fol. 145.

Whether the holy Apostles thought they saw a mans soule, when Christe sodeynlye appeared vnto them after his Resurrection. Chapter. 11. Fol. 148.

Concerning the holy Fathers, Councels, Bishops, and cõmen people, which say that soules do visibly appeare. Cha. 12. Fo. 151.

Whether soules do returne agayne out of Purgatorie, and the place which they call Limbus puerorum. Cha. 13. Fol. 155.

What those thinges are whiche men see and heare: and firste that good angels doe sometimes appeare. Chap. 14. Fol. 159.

That sometymes, yea and for the moste part, euill Angels doe appeare. Chapter. 15. Fol. 163.

Of wonderous monsters, and suche like. Chap. 16. Fol. 164.

That it is the Diuells doing for the diuell to appeare in diuers shapes, and to bring to passe straunge thinges. Chap. 17. Fo. 167.

Diuels do sometymes bid menne doe those things which are good, and vnryde things that are euill: sometymes they tell truth, and for what cause. Chap. 18. Fol. 171.

# ¶ The firſte parte of this Booke, concerning Spirites *walking by night.*

**Wherein is declared, that Spirites and ſightes do appeare, and that ſundry ſtrange and monſtrous things do happen.**

## CHAP. 1.

Concerning certaine vvordes vvhiche are often vſed in this Treatiſe of Spirits, and diuers other diuinations of things to come.

TO the intente, that thoſe men which occupie themſelues in reading of this my Booke, and eſpecially in peruſing of other auncient writers, may the better vnderſtande euerie thing, I will at the firſte entrance briefly expound thoſe thinges which ſhall ſeeme to concerne the propꝛietie of wordes and termes vſed in this my treatiſe of Spirits.

*Spectrum* amongſt the Latines doth ſignifie a ſhape or ſorme of ſome thing preſenting it ſelfe vnto our ſight. Scaliger affirmeth that *Spectrum* is a thing which offereth it ſelfe to be ſeene, eyther truely, or by vaine imagination. The diuines take it to be a ſubſtance without a body, which beeing heard or ſeene, maketh men afrayde. Spectrum.

*Viſum*, ſignifieth an imagination or a certayne ſhewe, Viſum.

which men being in ſlepe, yea and waking alſo, ſéeme in their iudgemente to beholde: as we reade of Brutus, who ſawe his owne angell. Cicero in his firſt booke Acadæm. queſt. writeth, that *Viſum*, amongſt the Grecians is called φαντασία, a fantaſie, or vaine imagination.

Viſio. Alſo the Latines call thoſe things *Viſiones*, whiche the Grecians name φαντασίας.

Terriculamenta. *Terriculamenta*, are vayn viſions or ſightes, which make men afrayde. The Latins alſo call it Terriculum, bicauſe it breedeth feare.

Phantaſma. Matth. 24. Mark. 6. That whiche S. Math. 24. and Marke. 6. call φάντασμα, Eraſmus doth tranſlate it *Spectrum*. but the olde interpreter vſeth the Greeke worde.

Phaſma. φάσμα in lyke maner dothe ſignifie an elfe, a ſighte or vaine apparition. Suidas maketh a difference betweene Phantaſma & Phantaſia, ſaying, that Phantaſma is an imagination, an apperance or ſight of a thing which is not, as are thoſe ſightes whiche men in their ſlepe do thinke they ſee: but that Phantaſia, is the ſeeing of that onely which is in very deede.

Pneuma. Luk. 24. Πνεῦμα is taken in Luke. 24. chap. for a ſpirite or vaine imagination. Yowbeit moſt cõmonly ſome other worde is ioyned vnto it, if it be put for an euill ſpirite: as πνεύματα πλάνα, πονηρα. The Gentiles (as S. Auguſtine and other fathers do teſtifie) ſuppoſed that the ſoules of men became *Dæmones*, that is, good or euill angels: which if they had done wel, then were they called *Lares*, that is priuate gods: but if they haue done euill, then were they named *Lemures*, or *Larue*, bugs & Elues. But if it were douted whether they had liued well or yll, then were they called *Manes*. Apuleius and other olde writers affirme, that *Genij* and *Lares* were all one.

Lares. It was ſuppoſed (as Feſtus witneſſeth) that *Lares*, were the ſoules of men, or elſe infernal gods. *Lares* were called

Præſtites. *Præſtites*, bicauſe they made all things ſafe with their eyes:

that

that is, they ſaued and preſerued all things.

And authors affirme, they were called *Hoſtilij*, for that they were ſuppoſed to driue away enimies. Neither were they thought to beare rule only in priuate houſes, & in croſſe meeting ways, but alſo to defend Cities. They were lykewiſe worſhipped priuately in houſes, and openly in the high wayes. As touching thoſe that were called *Lares* you may reade more in Anthonius Conſtantius, of Fauentia his commentaries, and in Ouid. lib. 5. Faſtorum. Hoſtilij.

*Genius* (ſaye the Grammarians) is the naturall god of euery place, of euery thing, or of euery man when we are borne, as it is written, we haue two *Genij*, wherof the one encourageth vs to doo well, the other to doo euill. *Genius* (ſaith Cenſorinus) is a god in whoſe gouernance euery man doth liue, ſo ſoone as he is borne: eyther bicauſe he taketh care for our begetting, or that he is ingēdred with vs, or els that he taketh charge and defence of vs when we are begotten. Sure it is, he is called *Genius*, *à gignendo*, that is, of begetting. Genius.

*Penates* lykewyſe are domeſticall gods. Macrobius affirmeth, that they are gods by whom we onely breathe, by whom we enioy this body, & by whō we poſſeſſe the reſon of our minds. Nonius ſayth, *Lemures* are ſpirites walking by night, & terrors riſing of pictures of men & of beaſts. Other ſay, that *Lemures* are euil & hurtful ſhapes which appere in the night, yea and that they be the ſoules of thoſe that make men blacke and bleiw, called after that name. Penates.

Some men call the ghoſts of al dead things by the name of *Lemures*. Thus ſayeth Apuleius, Of thoſe *Lemures*, he that hathe care of hys poſteritie, and inhabiteth the houſe with a peaceable and quiet kinde of rule, was called *Lar familiaris*, god of the houſe. And bicauſe amongſt the people of olde tyme, as they counted *Lares* good, ſo they ſuppoſed *Lemures* to be nought, therefore to driue them away, they did ſacrifice vnto them. Vmbræ.

Lemures.

Some other men affirme, that *Lemures* are soules which carrie about the bodies. Porphyrius calleth them the wandring soules of men departed before their tyme, as it were *Remures*, taking their name of Remus, whose soule followed his brother Romulus: who to the intent he might pacifie them, instituted feastes called *Lemuria*.

Larue.

Seruius writeth, that *Umbra* were called *Larua*: and they called dead mens soules by the name of *Umbra*. Of *Larua* men are called *Laruati* that is to say, frantike men, and suche as are vexed with spirites. Who also (as Nonius witnesseth) are called *Cerriti*.

Cerriti.

Manes.

Seruius sayeth, that mennes soules are called *Manes*, at suche tyme as departyng from their bodies, they are not yet passed into other bodies. And he iudgeth that they are so called by the figure ἀντίφρασις, (whiche is when one speaketh by contraries) of the olde adiectiue *Manus*, that is good, bicause they were nothing lesse than good. For the auncient people supposed, that *Manes* were infernall gods, and therfore did they number them amongst theyr euil gods, and pacified them with sacrifice, least they should hurt them. Some affirme that *Manes* are in deede infernall gods, but yet good: whereof commeth *Mane*, whiche signifieth good, and *Dij Manes*, as if you would say, good & prosperous gods, & therof also is said *Immanes*, for, not good.

Some other suppose, that soules separated from the bodies, were called after this name: Of hereby we see the auncient monuments of tumbes haue ben dedicated to *Dijs Manibus*, to the infernal gods: In the which opinion Apuleius was, as we sayd a little before.

There are some that iudge *Manes*, to be the very same, that the olde people called *Genij* and that there were two of these *Manes* assigned vnto mens bodies, euen immediatly after their begetting, which forsake them not whē they are dead, but continue in the graues after the bodies are consumed. For the whiche cause, those men who defaced Monu-

mentes,

mentes, were thoughte to doo wrong vnto the gods called *Manes*. The ſothſayers called as well the celeſtiall as the infernall gods by the name of *Manes*, and that bicauſe they beleued (as Feſtus doth write) that all things did *manare*, that is, were deriued from them. Other thinke they were ſo called *a manando* of flowing, bicauſe the places betweene the circle of the Mone and the earth from whence they come, are full of ſoules.

*Manie* are deformed creatures, as Feſtus ſaythe: and also vgly ſhapes, wherwith nurſſes make children afrayd. Manie.

μορμώ is a woman with a face almoſt of a monſtrous faſhion: hereof it is taken for a beg: as alſo μορμολύκειον, doth ſignifie a terrible ſight, a ſpirit, or an elfe. Nicephorus ſayeth in his Eccleſiaſticall hiſtorie, that a woman vſing to walke by night is called by the name of Gilo. Mormo.

*Lamie* were ſuppoſed of the auncient people to be women hauing eyes to put out or in at their pleſure, or rather certaine ſhapes of diuels, which taking on them the ſhew of beautifull women, deuoured children and yong men, allured vnto them with ſweete inticementes. Lamiæ.

Philoſtratus in his booke Appollonio, writeth a marueilous hiſtorie or fable of one Menippus, beloued of an beg. The ſame authour writeth, that *Lamie* are called of ſome men *Larue*, ſpirites walkyng by nighte: and *Lemures*, nighte ſpirites of horrible ſhapes: and of many *Empuſæ*, ghoſts of variable faſhion: and that nurſſes ſo named them to make their children afrayde.

Chryſoſtomus Dion writeth, that in the inmoſt parte of Affrike are certayn wylde beaſts, hauing the countenance of a woman, whiche in lyke maner are called *Lamiæ*: and he ſayth that they haue their pappes and al the reſt of their breaſt ſo fayre as any paynters witte can deuiſe, which being vncouered, they diſceytfully allure men vnto them, and when they haue taken them, doo forthwith deuoure them.

In the fourth chapter of the Lamentations of Hieremie it is Lamen. of Hieremie chap. 4.

it is ſayde: *Lamie nudauerunt mammas ſuas &c.* Apuleius wꝛiteth, that *Lamie* are things that make Childꝛen afrayde.

Striges. *Lamie* are alſo called *Striges*. *Striges* (as they ſaye) are vnluckie birdes, whiche ſucke out the bloud of infants lying in their cradles. And hereof ſome men will haue witches take their name, who alſo are called *Volatica*, as Feſtus wꝛiteth.

Gorgones. The name of *Gorgon*, was inuented to make childꝛē afraid: foꝛ they ſay theſe *Gorgons* are rauening ſpirites, ſuch as men faine *Lamia* to be.

Incubi. Succubi. *Ephialtæ*, & *Hyphialtæ*, that is *Incubi* and *Succubi*, (which we cal Maares) are night ſpirits oꝛ rather Dinells, which leape vpon men in their ſlæpe. The phiſitians do affirme that theſe are nothing elſe but a diſeaſe.

Empuſa. *Empuſa* is an apparition of the Diuel, oꝛ a ſpirit which ſheweth it ſelfe vnto ſuch as are in miſery, chaunging hys ſhape into diuers foꝛmes, and foꝛ the moſt parte appeareth at none time. Read moꝛe hereof in Suidas.

Dicelon. *Dicelon*, is ſo called bicauſe it is ſente to make men afraid: thoſe kinds of terꝛoꝛs the Grecians cal *Hecatæa*, as Apollonius wꝛiteth, bicauſe Hecate oꝛ Proſerpina is the cauſe of them, who therfoꝛe is called ἑκὰς ἀπὸ τοῦ ἑκιμοῦν that is of terrifying, and that by reaſon that terrours by night were thought to be ſtirred vp by hir.

Hecatæa.

Acco. Alphito. Plutarchus wꝛiteth, that *Acco* and *Alphito*, were monſtrous women, by naming of whome, mothers kepte their childꝛen in awe, and made them feare to do euill.

Telchinnes. Cardanus calleth theſe Dinels whiche kepe vnder the earth, & many times kill men as they are vndermining, by the name of *Telchinnes*. Men vſing witchecrafte, and ſuch as are poſſeſſed with a Spirite, and out of their wits, are called amongſt the Grecians, τελχῖνες.

Pan. Faunus. Of theſe ſoꝛte are thoſe monſters, halfe lyke men and halfe like beaſtes, which men ſaye are founde in woods,

and

and oftentimes haue appéered vnto men. It is sayde, that *Panes* and *Fauni*, are all one, hauing their nether partes lyke vnto Gaotes féete.

And menne saye, that *Satyri*, are almoste lyke vnto menne: And those whiche are of full age are called *Sileni*. Satyri. Sileni.

*Onocentaurus*, is a beaste of a straunge fashion, whiche is reported to be lyke a man in the vpper parte, and downwarde lyke an asse. Onocentaurus.

*Onosceli*, as it is written in Plutarche, are Diuels hauyng legges like vnto asses. Onosceli.

The olde people imagined, that *Hippocentauri*, were creatures, who before were lyke to men, but the hinder partes had the similitude of horses. Hyppocentaurus.

And they doo fayne, that *Sphinx* is *Animal* ἀνθρωπομορφον, a beast of the similitude of a man. Sphinx.

*Scilla*, and *Harpyæ*, are rauening Dyuels, with faces lyke vnto maydens. Scilla. Harpyæ.

As touchyng menne lyuing in the Sea, as *Tritones*, *Nereides* and *Syrenes*, who as the auncient people affirmed, had faces lyke vnto menne, Reade Gesnerus in *Historia Aquatilium*, where hée intreateth of them. For he proueth oute of many authoures, that there are founde Monsters in the sea, hauyng shapes and countenaunces somewhat lyke vnto men. Triton. Nereides. Syrenes.

Some of these monsters whiche are in déede, bée of the kynde of Apes, and some are onely fabulous, or false: yet notwithstandyng, it maye bée, that the Dyuell doothe deceyue men vnder the formes of them.

Thus muche concerning tearmes, whiche wée muste vse in this oure Treatyse of Spirites or Visions Hereunto haue I adioyned straunge happes, and foretokens, whyche for the moste parte chaunce before greate matters. And therefore I knitte them vnto these, bycause they haue greate resemblaunce vnto them.

For

For vayne imaginations alſo appére vnto our ſights: armed men as it were are ſéene on earth, or in the aire: and other ſuche lyke ſhapes, voyces, noyſes, crackes, and ſuche lyke. But as touching the very wordes, *Portentum* is that which forſheweth ſome thing to come, as when ſtraunge bodies appere in the ayre, or blazing ſtarres, or thunder in fayre weather, or whirlewindes do chaunce. Feſtus ſayth, that albeit *Portentum* be a naturall thing, yet it happeneth ſeldome, and doth betoken ſome thing to come to paſſe after a certaine ſeaſon.

Portentum.

*Oſtentum*, is ſome ſtraunge thing, whiche ſheweth ſome thing to come to effecte ſpédily. They giue the lyke examples of them bothe.

Oſtentum.

*Prodigium*, is a thing which albeit it often chaunce by courſe of nature, yet notwithſtanding it doth always betoken ſome euill thing, being called *Prodigium*, as it were of *porro agendum*, to bée done afterwarde.

Prodigium.

*Monſtrum*, is that whiche hapneth againſt nature, as when any thing is brought forthe hauyng membres belonging to an other kynde: the whiche is alſo called *Promonſtrum*, as who ſhould ſaye, *Porro aliquid monſtrans, ſine monens*, that is, ſhewing or warnyng ſome thyng to happen afterward. Notwithſtãding theſe termes are many tymes confounded togither, & taken in one ſignification, and that bicauſe they reſpect one ende, that is, to tell before or giue warning of things to come. The vayne viſions wherein we here intreate, appertayne nothing to natural philoſophers, neyther yet theſe things which we haue ioyned with them. For if a ſodaine cracke, or ſound, or groning, or rumbling, as though the houſe would fall, or if any other thing chaunce whiche ſtandeth by natural reaſon, it doth not properly belong vnto this matter which we haue in hand. But letting theſe things paſſe, we will by Gods helpe and ayde come nérer to the matter it ſelfe.

Monſtrum.

Melan-

## CHAP. 11.

Melancholike perſons, and madde men, imagin many things which in verie deede are not.

THere haue ben very many in al ages, which haue vtterly denied that there be any ſpirites or ſtraunge ſightes. The Philoſophers of Epicurus ſect did ieſt and laugh at al thoſe things whiche were reported of them, and counted them as fayned and counterfeat, by the whiche only children and ſoles, and playne ſimple men were made afrayd. When Caſsius, who was an Epicurian, vnderſtode by Brutus, that he had ſene a certain viſion, he (as Plutarche doth teſtifie) indeuored to attribute the matter vnto naturall cauſes. We reade in the. 23. chap. of the Actes of the Apoſtles, that the Sadduceys did not beleue there ſhoulde be any Reſurrection of the dead, and that they denyed there were any ſpirites or angels: Yea and at this day, many good and godly men beleue thoſe things to be but tales, which are talked of to and fro concerning thoſe imagined viſions: partly becauſe in all their lyfe, they neuer ſawe any ſuche, and partly or rather eſpecially, becauſe in time paſt men haue bin ſo often deceiued w apparitiõs, viſions and falſe miracles done by Monkes and Prieſts, that nowe they take things that are true, to be as vtterly falſe. Whatſoeuer the cauſe is, it may be proued, by witneſſe of many writers, & by dayly experience alſo, that ſpirites and ſtraunge ſightes do ſometyme appeare, and that in verye deede many ſtraunge and marueilous things do happen. True it is, that many men do falſly perſuade themſelues that they ſee or heare ghoſtes: for that which they imagin they ſee or heare, proceedeth eyther of melancholie, madneſſe, weakneſſe of the ſenſes, feare, or of ſome other perturbation: or elſe when they ſee or heare beaſts, vapors, or ſome other naturall things, then they vainly ſuppoſe, they

Some men denie there are Spirits.

Act. 23.

haue séene sightes I wote not what, as hereafter I will shewe particularly by many and notable examples.

There is no doute, but that almost al those things which the common people iudge to be wonderfull sightes, are nothing lesse than so. But in the meane season it can not be denied, but that straunge sightes, and many other suche lyke things, are sometymes hearde and also séene.

Sundrie imaginations of melancholicke persons.

And fyrste it can not be denyed, but that some menne whiche eyther by dispositions of nature, or for that they haue sustayned greate miserie, are nowe became heauie and full of melancholie, imagine many tymes with them selues being alone, miraculous and straunge things. Sometimes they affirme in greate sothe, that they verily heare and sée this or that thing, whiche notwithstanding neyther they nor yet any other man dyd once sée or heare. Which thing we sometimes sée by experience to be true in those men, whiche be troubled with greate headaches, or subiect to other diseases of the body, or cannot take rest in the night or are distraughted of their wittes. Those whiche dwell with suche kinde of men, when they héere them tell such obscure tales, such straunge things, and suche marueilous visions, albeit they pitie their vnfortunate estate, yet can they not many tymes conteyn themselues from laughing. Aristotle in his booke *de rebus mirandis*, writeth of a certaine man distraught of his wittes, who going into the Theatre of *Abydos* a Citie of *Asia*, when no man was therein, and there setting alone, by clapping of his handes, signified that he liked as well euery thing there, as if some commedie or tragedie had ben notablie sette forth on stage. The verie like hystorie hath Horace, in his seconde booke of Epistles of a certain man, who comming into the Theatre at *Argos*, behaued him selfe euen as the other man did: And when his kinsfolke through the helpe of good Phisitians, haue restored him to his ryght wittes againe, he was verie angrie with them, saying, that he neuer liued

Theatrũ a place to behold plaies and pastimes in.

more pleasantly then while he was besides him selfe. Athenæus lib. 12. writeth of one Trasilaus, whose braines were so distempered, that he verily supposed all the ships which arryued at Hauens Piræus, to be his owne: he would numbre them, he commaunded the Mariners to launch from shore, and when they returned after their voyage home againe, he as much reioyced as if he had ben owner of all wherewith they were laden. The same man affirmed, that in all the time of his madnesse he liued a verie pleasant life, vntill the Phisitian hadde cured him of his disease. I my selfe haue seene a man, Iohannes Leonardus Sertorius by name, whom verie honest and graue men, which knewe him well, would testifie to be a godly man, which was throughly perswaded with him selfe, that he coulde proue our Religion which we nowe professe, to be true and catholicke, euen by a miracle from heauen as somtime Helias did. He desired the Magistrates of certaine Countries to cal together their Papistes, and Protestantes: for he was readie (he sayde) to shewe this miracle, and in case he did it not openly before them all, he refused not to suffeine any kind of punishment. The lyke reason is also of other men whiche are besides them selues: for they take on them maruelous things, eyther bycause they haue mused long time on some matter conceiued in their minds, as cunning Artificers often times do: or bycause they haue ben long wearied with sickenesse, or else bycause they loue extremelie. You shal find some that imagine them self as it were armed with hornes of an Oxe: other apeare to them selues to be erthen vessells, and therefore they will shun euerie thing for feare they be broken. Of such an one writeth Galene, *De locis affectis lib. 3 ca 6.* and also *lib 4 ca. 1.* Other suppose them selues deade, other thinke them selues great Princes, other to be learned men, other to be Prophets & Apostles, & therfore they will foretel things to come. The same he writeth of them ỹ are taken with frensie * and namely, of one Theophilus a Phisitian,

Iohannes Sertorius.

See Ludouic. Cæliu. li. 17. ca. 2. antiquitat.

Galen de locis affectis.

Libro de Simptomatum diff. chap. 3.

who in other things was wyse, and coulde dispute wel and perfectly knowe euery man: yet notwithstanding, he thought there were certein Minstrels did haunte that corner of his house where he vsed to lye, and that they tuned theyr pypes, and played on them euery daye: And he verily thoughte, that he sawe them, some sitting, and some standing, and in suche sorte continually pyping without intermission, that they ceassed at no tyme, neither in the day, nor in the night. And therfore he neuer ceassed to crie, and to commaunde his seruantes to driue them out of his doores. When he was throughly recouered of his sickenesse, then he tolde all other thinges which euery one of them had sayd or doneand also he called to mynd the imaginations which he conceyued of the tediousnesse of the minstrels.

Paulus Aegineta. Lycanthropia.

Paulus Aegineta writeth in his thirde booke and xv. chap. that those that are taken with *Lycanthropia* (whiche is a kynde of madnesse) leape oute of their houses in the night, in all things imitating the nature of wolues, and that vntill it waxe day, they kepe about the graues of dead men. Moreouer, sometimes the Diuel (enimie to mankind) so deceiueth men, that they seeme vnto them selues to be beastes. Wherof Augustin writeth in Genesin ad literam lib 7 cap. 11. they which are bitten with madde Dogges are afrayde of water. This disease they call *Hydrophobiam*: out of which Aegineta lib. 5. ca. 3 reporteth, that they which are troubled wyth this disease, lokyng on the water, and being broughte vnto it, flee from them some: other vterly refuse all kynd of moysture: and that there are some whiche barke like Doggs, and bite them that come vnto them. Rufus shewing the cause of their feare, sayeth that they suppose they see in the water the shadowe of the Dog whiche bitte them.

Augustine vpon Genesis.

Hydrophobia.

Rufus.

*Ephialtes*, which the Phisitions call the Maare, is a disease of the stomache, concerning which reade Paulus Aegineta li. 3 cap. 16. Many which are taken with this disease, imagine

Ephialtes the maare.

imagine that a man of monstrous stature sitteth on them, which with his handes violently stoppeth their mouthe, that they can by no meanes crye out, and they striue with their armes and handes to driue him away, but al in vaine. Some led with vayne fantasie, thinke him who oppresseth them, to crepe vp by little and little on the bed, as it were to deceyue them, and anon to runne downe agayne. They seeme also to themselues to heare him. This disease is called by an other name πνιγαλίων, and πνιγάμων.

Madmen.

Many men which haue vtterly loste the vse of reason, or are vexed by Gods permission, with a Diuell, whome the Gospel calleth δαιμονιζομένους, do marueilous thinges, talke of many visions and diuers other matters. They sight deceiueth them, in somuche as they mistake one man for an other: which thing we see by experience, in Bedleme houses where mad and frantike men are kepte. We read that Aiax toke the matter so grieuously, when Achilles armour was adiudged vnto Vlisses that becomming madde through griefe, and drawing out his swoorde, he set vppon herds of swyne, supposing that he fought with the whole army of the Grecians. afterwards hanging vp two of the greatest of them on postes, with raylyng woords he whipped them, thinking one of them to be Agamemnon, the other Vlisses, of whom with the first he was angry as an euil iudge, with the other bicause he was by him banquished in iudgement. But afterwards when he came agayn to himselfe, for very shame he slewe him selfe. It hathe many times chaunced in battaile, that the souldiours falling into greate furie their captaines haue ben forced to take away theyr armour, bicause by rage they toke their owne fellowes for enimies, and began to set on them violently.

Tertullianus sayth thus: Those whiche are mad for one man in an other, as Orestes slewe his mother in his sister, Aiax beheld Vlisses in an heard of swine, Athamas and Agaue gaue wild beastes in their owne children &c.

Tertullian.

## CHAP. III.

Fearefull men, imagine that they see and heare straunge things.

THat whiche we haue hytherto spoken concerning melancholicke men, and men out of their wits, may also be vnderstood of timorous and fearefull men. For if any man be timorous by nature, or subiect to feare through great daungers, or by some other wayes, he also imagineth straunge things whiche in deede are not so, especially if he haue in him any store of melancholie. Wemen, which for the most parte are naturally geuen to feare more than men, (for which cause S. Peter in his first epistle speaking of the duety of maried folkes, calleth them the weaker vessell,) do more often suppose they see or heare this or that thing, than men do. And so do yong wemen, bicause commonly they are afrayde. If when men sit at the table, mention be made of Spirits and elues, many times wemen and children are so afrayde that they dare scarce go out of doores alone, least they should be mette wyth some euyl thing: and if they chaunce to heare any kinde of noise, by and by they thinke there are some spirits behynde them, suche vaine persuasions haue they. A cowardly souldior iugeth his enimies to be more in number than they are: the noyse of a leafe being moued so affrighteth hym (which thing God in his lawe threatneth his people of Israell except they do their duties) that he betaketh him selfe to his heeles: if he but heare a woodspecke with his bill beating on a Tree, he straight thinketh the enemie readie to leape on his shoulders: yea if he heare but a mouse moue, by and by his harte is in his hose. These and suche lyke things neuer trouble a stoute and corageous souldiour.

1. Pet. 3.

And

And yet some times in the chase, lustie souldiours flying away from their companie, are so troubled in minde, that they thinke their friends enimies, and cannot tell in the world where they are, and whether they go: all the which commeth by feare.

Plutarche in his booke *De sera numinis vindicta*, reporteth a marvellous and notable historie, of one called Bessus: who after he had murdered his father, hid him selfe a long season. But on a time as he went to supper, espying a swalowes nest, with his speare he thrust it downe: and when those which supped togither with him, misliked and abhorred his cruelitie (for we like not those men that trouble litle birdes and other beasts, bicause we iudge them asterne and cruell) he answered: have they not (saith he) falsly accused me, a greate while crying out on me, that I have slayne and murdered my father. Those which were present being striken with greate admiration, reported these his words to the king, who immediatly caused him to be tormented, and examining the matter diligently, at the last founde him giltie and punished him as a manquiller of his owne father. Hereof ye may gather what feare can do: the swalowes coulde not speake, and yet he perswaded him selfe that they upbrayed him with murdering his father. Even so many through feare, imaging that they heare and se many thinges whiche in deede are meere trifles. Plutarche.

Procopius in the beginning of the warres of Italie declareth, that as Theodoricus sate at meate, after he had put to death Boethius and Symmachus his sonne in lawe, a fishes head being brought before him, he saw in it the countenance of Symmachus looking horribly, which biting the nether lip with lowring eyes seemed to threaten him, wherewith the king being sore abashed fell into a grievous sickenesse, whereof he afterwards died. Yea feare if it be unmea- Theodoricus imagining that he seeth Symmachus.

vnmeasurable maketh vs to abhorre those things, whiche otherwise should be comfortable vnto vs. The apostles of our lorde Iesu Christ may be examples hereof. Who in the night season being in greate daunger in the Sea, when they sawe Christe walking on the water approching towards them wer maruelously appalled. For they supposed they sawe a Spirit, and cried out for feare. But the Lorde came to deliuer them out of that present daunger wherein they were. After his resurrection they were maruellously affrayde, and as S. Luke saith, they verily supposed they saw a Spirit, when in deede he appeared vnto them in his owne body. Wherfore the lorde comforteth & hartneth them saying: Behold my handes & my feet, for I am euē he: hādle me and se: for a spirit hath not flesh and bones as ye se I haue. They through great ioy could not beleue it, but marueiled at it. Here thou seest, by feare it came to passe, that the Disciples supposed ꝓ lord him self to haue ben a ghost. And therefore no man ought to marueil if we hindered by feare, mistake one man for an other, and perswade our selues that we haue seene spirits, whereas no suche were. They whiche are of stout and hautie corage, free from all feare, seldome tymes se any spirits. It is reported of the Scythians, a warlike natiō dwelling in mountaynes (from whom it is thought the Turkes take their originall) that they neuer se any vayne sightes of spirits. Authors write that Lions are not feared with any bugs: for they are full of stomacke and deuoide of feare.

Matth. 14.

Luke. 24.

Stout and curragious men seldome se any Spirits

## CHAP. IIII.

Men which are dull of seing and hearing imagine many things which in very deed are not so.

They which are weake of sight are many tymes in suche sorte deceiued, that they beleue one man in stede of an other. Poore blynded men whom the Greekes call Μύωπες, which can not

for

see any thing, except it be very mere their eyes (as for the most parte students are, which night and daye turne ouer their bookes) are so muche deteined in their sight, that they are many times ashamed to viter what they haue thought they haue seene. And it standeth by naturall reason, that an ore seemeth to be broken in the water: and a tower soure cornered, a farre off sheweth to be rounde. Those whiche drinke wine immoderately, in suche sorte that their eyes beginne to ware dimme, and stare out of their heads, like hares whiche haue bene caried hanging on a staffe a mile or twaine, see things farre otherwise than sober men doe. They suppose they see two candles on the table, whē there is but one: desiring to reache the potte, they put their hand amisse. In Euripides tragedie named Bacchis, Pentheus affirmeth that he seeth two sunnes and two cities of *Thebes*: For his braines were marueilously distempered. It is a common saying, that if wine haue the victorie, all things seeme to bee turned vpside downe: trees to walke, mountaines to be moued, & riuers to runne against the head. &c. Salomon exhorteth all men from dronkennesse, in his prouerbes, cap. 23. shewing what discommodities ensue therof, and amongst other things he sayeth thus: Thy eyes shall see straunge (to witt) visions and maruellous apparitions. For as timorous men imagin miraculous things, euen so do dronken men, who of purpose corrupt and spoile their sight. And albeit God shew many wonders in the aire, and in the earth, to the ende he may stir men vp from idlenesse and bring them to true repentaunce, yet notwithstanding we must thinke that dronken men which sit vp vntill midnight do often say, they haue seene this or that vision, they haue beheld this or that wonder, when as in deed they are vtterly deceyued. For in case they had retourned home in due season, and not ouercharged themselues with too much wine, no suche thing had appeared vnto them. For in dede their eyesight had not bin blinded. Doth it not often come

Dronken men see straunge things.

Euripides.

Prouerb. 23.

to passe, that when men are once throughly warmed in yᵗ wine, they mistake one for another, of whom they thought they were abused in worde or deede, and violently flye on them with weapons. The place before alleaged out of Salomon, maye also be understood to this purpose: Thy eyes shall see straunge (to witte,) women, to lust after them. For experience teacheth vs that men being dronk, allure to ravishe matrones and maydens, which being sober they would never once thinke vppon. Wine immoderately taken is the nurse of rashe boldenesse and filthy lust.

Some see themselues.

Aristotle writeth that some menne through the feblenesse of their sight, beholding in the aire nere vnto them (as it were in a glasse) a certaine image of them selues, suppose they se their owne angels or soules: and so as the Proverbe is, they feare their owne shadowe. Although men in obscure and darke places can se nothing, yet do they not (I pray you) imagine they se diuers kindes of shapes & colors. And we many times suppose those things which we se, to be farre otherwise than in deede they are. It is well knowne, a mans sight maye be so deceiued, that he verily thinkes that one deuoureth a sword, spitteth out money, coales, and suche like: that one eateth hearbes, and spitteth forth meale: one drinketh wine, which after runneth out of his forehead: that one cutteth of his fellowes head, which afterwardes he setteth on againe: and that a coche seemeth to draw after him a huge beame of tymber. &c. Moreouer it may be brought to passe by naturall things, as by perfumes and suche like, that a man would sweare in earnest, that all men sitting at the table with him, haue no heds at all, or else that they are like the heads of asses: & that sometimes a vine spreadeth it self as it were ouer al the house, whereas in deede it is a mere deceit, or a plaine iuggling cast. Of which matter there be bookes commonly set abroade. The like reason is in hearing, & in the other senses. Those men whose hearing is somewhat decayed, many

Hearing deceiueth.

of tymes

tymes fæm in their owne imagination, to heare the noyse of boystrous winde, or violent tempeste, the sparkling of fyre, the roaring of waters sodenly increased, singing and sounding of instruments, and also the iangling of belles, when as in deede these things are not so, but only chaunce by default of hearing: for others whiche are conuersant with them, hauing the right vse of hearing, do not heare any suche thing at all. Sometimes in very deede such things are heard, as the crackling of waynscot walles, and suche lyke, whiche are naturall signes of some tempeste shortly after ensuing.

There are also certaine hollowe places, thorough the whiche the winde whistling, giueth a pleasant sound, as it were through a pipe, much lyke vnto singing, so that men wonder very much therat. We reade in writers of Philosophie, that the very same also chaunceth in banks of riuers, whiche bend a little in compasse. Hearing is also deceyued when we thinke we heare thunder, and it is in deede but the rumblyng of some carte. There be many which thinke they handle some thing, and yet are deceyued: If men sicke of the ague, drinke wine of the best and sweetest sorte, yet they thinke it is more bitter than Gall: if they eate pottage neuer so good, yet they iudge it vnsauorie: whiche thyng commeth not of any faulte in the Cooke, but of the mouth and stomack which is distempered with sickneste. For vnto them whiche haue abundance of choler, all things seeme bitter. And euen so it commeth to passe, that a man supposeth he seeth, heareth, saleth, or is felte of some spirite, when in deede it is not so, and yet no man can persuade him the contrarie. The sense of feeling is deceyued.

If feare and weakneste of the syghte and of other senses meete together, then men fall into straunge and marueilous imaginations, beleeuyng thyngs vtterly false, to be very true: Neyther will they be brought from theyr owne opinions by any meanes or reason. Weakenesse of the sight and feare.

We reade that not only particular and priuate men, but also whole armies of soldiours generally haue bin so deceyued, that they haue verilye thought their enymies hard at their heles, when as no man followed. And hereof haue proceaded many horrible slightes in battaile.

Cominæus. Cominæus, a knight and diligent writer of hystories, in the ende of his firste booke of the Actes of Lewes the. xi. King of Fraunce, writeth, that when Charles Duke of *Burgundie*, with other Princes hadde remoued their armie to *Paris*, they understood by their espials, that the next day the king had determined to sette on them with all his power of men. Wherefore the next daye Charles sent out certaine horsemen to viewe his enimies: who comming forth, by reason that the elemente was somewhat darke, supposed they sawe a huge number of pikes and speares, but when they had passed a little further and that the aire was a little clearer, they vnderstode the same place wherein they iudged the king to be with all his armie, to be planted and overgrowne with many high thistles, whiche a farre off shewed as it had bin long speares. For the night begnileth mens eyes. And therefore none ought to marueil, if trauellers towardes night or at midnight, mistake stones, trees, stubbes, or such like to be spirites or elues. We reade in the last booke of the kings the 3. chap. that after the death of king Achab, the Moabites revolted from Joram hys sonne, wherefore he desired Josaphat to aide him, and with all his power he determined to make warre on the Moabites, to reduce them to obedience, and subiection. Which thing when the Moabites heard, they prepared to defend themselues, so many as were able to beare armoure. But when they hadde set forewarde verie early in the morning against their enimies, supposing in the rising of the sunne, the waters whiche GOD had miraculously brought out to be redde, they sayd among st themselues: Surely the two Kings haue encountred together, and each

Kings. 4.

haue

haue deſtroyed other, whereupon they running on heapes without order, to ſpoile the Iſraelites Tents, were by them vanquiſhed and ſlaine: here yonſee all the Armie miſtoke water in ſteade of bloude.

## CHAP. v.

Many are ſo feated by other men, that they ſuppoſe they haue heard or ſeene Spirites.

FUrthermoze it commeth to paſſe many tymes that not only pleaſant and merrie conceyted men, but alſo ſpiteful and malitious men, chaunging their apparell, make others extreamelie afrayd. It is a common cuſtome in many places, that at a certaine time of the yeare, one with a nette or viſarde on his face maketh Chilozen afrayde, to the ende that euer after they ſhoulde labour and be obedient to their Parentes, afterward they tel them that thoſe which they ſaw, were Bugs, Witches and Hagges, which thing they verily beleeue, and are commonly, miſerablie afrayde. Howbeit, it is not expedient alwayes ſo to terrifie Chilozen. For ſometimes through great feare they fall into dangerous diſeaſes, and in the nyght crye out, when they are faſt aſleepe. Salomon teacheth vs to chaſten chilozen with the rod, and ſo to make them ſtand in awe: he doth not ſay, we muſt beare them in hande they ſhal be deliuered of Bugges, Hags of the nyght, and ſuch lyke monſters. Salomon pro.

Many times, pleaſant & merrie yong men, diſguiſe themſelues like vnto Deuils, or elſe ſhroud themſelues in white ſheetes to make other men afrayde: with whome if ſimple men chaunce to meete, they make no doubt of the matter, but verily thinke they haue ſeene ſpirites, and ſtraunge ſightes. And yet it is not alwayes the ſafeſt way, ſo to de-

seyue men with iests and toyes, for many examples might be brought to shew how euill some men haue sped hereby. It is an vsuall and common thing that yong men merily disposed, when they trauell by the way, comming to their Inne at night, tye roapes to the bed side, or to the couerlet or garments, or else hide them selues vnder the bed, and so counterfeating them selues to be Spirits, deceyue and mocke their fellows It chaunced once at *Tigurina* where we dwell, that certayne pleasant yong men disguising the-
Dauncing spi-rits. selues, daunced aboute the Churcheyarde, one of them playing on a beare with two bones, as it were on a drúme. Which thing when certaine men had espied, they noysed it about the citie, how they had seene dead men daunce, and that there was greate daunger, least there should shortly ensue some plague or pestilence.

Moreouer it is well knowen to all men, that harlots, and whoremongers, haue practised their wickednesse a long season vnder this cloake and pretence, persuading their family, that walking Spirites haunt the house, least they shoulde be taken with the deede doing, and that they might enioy their desired loue. Many times such bugges haue ben caught by the magistrats, and put to open shame. Theues likewise vnder this colour haue many times robbed their neighbours in the night time, who supposing they heard the noyse of walking Spirites, neuer went about to driue the theues away. Touching this point, that an euill Spirit, by meanes of naturall things which haue straunge vertues, can do maruellous things, by deceyuing mens senses, I will at this present speake nothing.

## CHAP. VI.

Preestes and Monckes fained themselues to be Spirites: also howe *Mundus* vnder this colour defiled *Paulina*, and *Tyrannus* abused many noble and honest matrones.

TO these things may be added that ther haue bene in al ages certain prieſts, which practising straunge deuises, & giuing themselues to Necromancie, haue bewitched foolishe men that highlie esteemed them, to the ende they might thereby encreale their riches, and followe their lustful pleasures. Touching which matter, to the ende godly disposed men may be the more hadfull, I will rehearse a fewe histories.

Iosephus a writer of histories, in his 18 booke and 4 chap. of Antiquities, remembreth a notorious deede which happened at Rome in the tyme of Tyberius Cesar, vnder the pretence of sacrificing to the goddesse Isis. I will recorde the historie as it is translated by Galenius a very learned mã. Iosephus de antiquitatib.

There dwelled at Rome a woman named Paulina, no lesse renoumed for honestie of lyfe, than for the nobilitie of parentage: She was also very riche and exceeding beautiful, as one that was now in the floure of hir age, & especially adorned with the great vertue of chastitie: and maried she was to one Saturnius, a man worthie of such a wyfe. It chanced that Decius Mundus, a famous yong knight, became very muche enamored with hir: & bicause she was a woman of greater welth thã that she might be won with rewardes and money, so muche the more was this louers madneſſe inflamed, in so much that he stuck not to proffer hir for one night. 200000. groates. The Atticke groate & the Romain penie are by cõmon valuation all one. Budeus accounteth one of them worth. viij Crusados: so this summe according to his reckening amounteth to. 26000. Florens. Paulina and Mundus.

And

And yet not being able by theſe meanes to moue hir cõ-ſtant mind, becauſe he could not endure the rage of his loue, he determined, by abſtinence and hunger to make an ende both of lyfe and loue together. This determination was not vnknowen to Ide, Mundus Fathers bondſeruant, a mayde cunning in many artes, but ſuche as were not to be lyked. She maruellouſly grieued with the yong mans wil-fulneſſe in abſteining frõ meat, talking with hym, by ſweet & flattering wordes began to encourage him, aſſuring him ỹ ſhe would bring to paſſe, that he ſhould at his pleaſure em-brace Paulina. After that he had gladly condiſcended to hir entreatie, ſhe telleth him ſhe muſt needes haue fiftie thou-ſande grotes to ouerthrowe the Gentle womans chaſtitie. So putting the yong man in good hope, and receyuing as-much money as ſhe required, becauſe ſhe well knewe Pau-lina coulde not be wonne with money, ſhe deuiſeth a newe way to deceiue hir. Vnderſtanding therfore ỹ ſhe was mar-uellouſly addicted to the worſhipping of Iſis, ſhe inuenteth theſe meanes: She talketh with ſome of Iſis Prieſtes, and hauing receyued ſure promiſe of them to kepe all things ſecrete, and (which is moſt effectuall) hauing ſhewed their rewarde, promiſing preſentlye 25000. grotes, and when they had done the deede, other 25000 ſhe openeth vnto them the yong mans loue, beſeeching them to helpe by all mea-nes poſſible, that ſhe might enioy the ſame. They touched at the harte with deſire of the money, gentlie promi-ſed their helpe. Wherefore the eldeſt of them ſpedelie go-eth to Paulina, and being admitted to hir ſpeech, after he had obtained to talke with hir in ſecrete, he declareth that he is come vnto hir being ſent by the greate God Anubis (this Anubis hauing a braue lyke to a Dogge, was worſhipped togither in one Temple with Iſis) who is maruellouſly in loue with hir beautie, and doth cõmaund hir to repaire vn-to him. She ioyfully receyued the meſſage, and forthwith bounteth among hir familiar acquaintaunce, that the God

Anubis,

Anubis hath vouchſaued to loue hir: And ſhe telleth hir huſbande, that ſhe muſt ſuppe and lye with him. Which thing was ſo muche the more eaſelye graunted vnto hir, for that hir huſbande had had good experience and knowledge of hir chaſtitie. Wherupon ſhe goeth to the temple, and after ſupper when time of reſt drew neere, being ſhut in by the prieſt, ſhe meeteth with Mundus, who had priuilye hidden himſelfe there, the darkeneſſe bringing them together, without any ſuſpition. And ſo all that night ſhe ſatiſfied the yong mans deſire, ſuppoſing ſhe had done pleaſure vnto the God. After wards he departing from hir, Paulina early in the morning, before the prieſts (who were priuie to this deceyt) were ſtirring, returned home to hir huſband, to whome ſhe recounteth hir meeting with Anubis, & alſo with great words ſetteth out the ſame amongſt hir goſſips and friends. They could not beleeue hir, conſidering the nature of the thing, and yet could they not chuſe but marueill, waying the greate chaſtitie of the woman. Three dayes after the deede done, Mundus meeting by chaunce with his beloued, ſaide vnto hir: O well done Paulina, thou haſt ſaued me 200000 groats wherewith thou mighteſt haue encreaſed thy riches, and yet notwithſtanding thou haſt fulfilled my deſire, for I way it not that thou haſt deſpiſed Mundus, ſith vnder the title of Anubis, I haue enioyed my diſired luſt, which words ſayde, he departed. But the woman then firſt perceiuing this villany, began to teare hir garments, and opening the whole matter vnto hir huſband, beſeecheth him that he ſuffer not ſuch a notorious mockerie to go vnpunished. Hir huſbande then declareth the whole matter to the Emperoure Tiberius: who after he had learned all things by diligent examination, truſſeth vp theſe iugling prieſts on the gallowes, together with Ide, the authour of al this miſchiefe, by whoſe meanes chiefly the chaſtitie of this noble gentlewoman was defiled: and ouerthrowing their temple, he commaun-

ded the Image of Isis to be sunk in the riuer *Tibris*. But it pleased him to chasten Mundus with banishment, a more gentle kynd of punishmēt, ascribing his fault to ẏ weaknes of his immoderat loue. By this history it may easily be gathered how Sathan in times past bewitcht the Gentils, & how their priests persuaded them ẏ their Gods appearing in visible form spake this or ẏ vnto them, which notwithstāding were very false. Under the pretēce of worshipping their gods, thei gaue thēselues to wicked deuises. For how often may we wel think they cōmitted abhominable mischief (although in died ẏ matter it self neuer cam to light.) If they brought it to passe, ẏ Mundus by their means enioyed his desired loue, surely there is no doubt, but ẏ they thēselues vnder the color of holinesse desloured other mēs daughters & wiues: for otherwise this deuise coulde neuer haue bin so redy in mind. This matron would neuer haue bin so wel cōtent, vnlesse ẏ very same had bin practised wt other dames before. Neither yet wold hir husbād haue suffered hir to lodge in the Church al night. What nied was ther for ẏ gods to haue beds prepared for thē in ẏ Church, whē it was most aparāt they neuer lodged in thē. Princes also may lern by the exāple of Tiberius, although he were a wicked tyrant, how such varlets are to be restrained. To thys purpose maketh ẏ historie which Ruffinus a priest of *Aquilia* reporteth in Li. 11. ca. 25. of his ecclesiastical history.

Ruffinus.

Tyrannus a wicked priest.

There was a priest in Alexādria in *Egipt*, vowed to Saturn whose name was Tyrānus. This mā as it had bin frō the mouth of god, vsed to say vnto al such noble & principal mē, whose ladies he liked & lusted after, that Saturne had cōmaunded, ẏ such a ones wife shuld lie al night in the tēple. Then he which herd ẏ message, reioycing much ẏ the god vouchsafed to cal for his wife, decking hir vp brauely, & giuing hir great gifts (forsooth lest she shuld be refused bicause she came emptie) sent hir forth vnto ẏ temple, where the woman being shut vp in the presence of al men, Tiran-

nus

nus whē he had fast locked the dores, surrēdring the keys departed his wayes. Afterwards in great silence passing through priuie caues vnder the grounde, he issued forthe out of the open holes into the image of Saturne: whiche image was made hollow in the backe, and cunningly fastned to the wall. And as the candles burned within the Church, he spake sodeinly vnto the woman (giuing great eare, & praying deuoutly) through the image made of hollowe brasse, in such sorte that the vnhappy woman, trembled betwene feare and ioy, because she thought hir selfe worthy of the speach of so great a god. Now after the bandy god had talked his pleasure to bring hir in great feare, or to prouoke hir to lust and wantonnesse, sodeynly all the lightes were put out with the spreading abrode of sheets, by a certein cunning deuise. And then descēding out of the image he committed adulterie with the woman muche abashed and afrayde, vsing most profane and wicked gloses vnto hir. Whē he had thus delt a long season, almost with al the wiues of these sely gentlemē, it chaunced in the ende that a certein chast gētlewoman began to abhorre & loath the deede, & marking ẏ matter more heedfully, knew it to be Tyrannus voice: & therupō returning home agayne declared ẏ flye conueyance of this horrible deede vnto hir husbande. He being set on fier with rage for the iniurie done vnto his wife, or rather vnto himself, apprehēded Tyrannus, & brought him to ẏ place of tormēts, where being conuicted he cōfessed al ẏ mater, & thē other deceits being likewise detected, al shame & dishonor was spred throughout ẏ houses of the Pagās: ẏ mothers were founde adulterers, fathers incestuous persōs, & their childrē illegittimate and bastards. Which thing so soone as it was brought to light and noysed abrode, togither both Church and image, and wickednesse and all was vtterly subuerted and destroyed. We reade that Numa Pompilius bare the people of Rome in hande that he hadde familiar companye with

Egeria a Goddesse of the waters, to the ende he might purchase credite and authoritie to his lawes.

## CHAP. VII.

*Timotheus Aelurus* counterfeating him selfe to be an Angell, obteined a bisopricke: foure Monkes of the order of Preachers, made many vayne apparitions at *Berna*.

IT might be somewhat borne withall, if these things had only chaunced among the Gentiles, which were without the worde of God, if we dyd not evidentlye se the like happen often times amongst christians, and in case it were not to be feared leaste many suche thinges shoulde happen euen at this day also. For it is well knowne to all men, that there haue bin many magicians, sorcerers, & coniurers, & theefs especially Monkes and priestes, who could easelye counterfeit visions, and miracles, and familiar talking with soules.

Lippis & tonsoribus notum

Theodorus.

Theodorus Lector, collectaneorum ex historia ecclesiastica li. 1. writeth of Timotheus Aelurus, that he, before Proterius bishop of Alexandria was put to death, gaping for the bishoppricke, in the night clade in blacke apparell walked about the celles of the monkes, and calling eche man by his name, they answering, sayde vnto them, that he a spirit, one of gods seruants came to warne them, that euery one reuolting from Proterius, should ioyne him selfe vnto Timotheus. And by this craft and deceyte obteyning the bishoppricke, he made greate vproares in the Churche of God. Here I cannot refraine my selfe as touching this present matter, but that I rehearse a famous history, of foure monkes of the order of preachers (who were brent at Berna in Heluetia in the yeare of our Lord 1509. the last daye of May) by what subtilities they deceyued a verie simple

Foure moncks of Berna.

ſimple Frier who they had lately reteined into their mo-naſterie: concerning which thing, many bookes were writ-ten at the ſame time when theſe things were done, which are yet extant both in the latine and in the germaine tong. There was great contention betwene the monkes of the order of preachers, and the friers Minontes, or Franciſcans, touching ỹ conceptiõ of the virgin Mary. The Friers preachers affirmed, that the euen as other men alſo was con-ceiued in originall ſinne, that the Franciſcans denied and ſtoutly denied. At the laſt the matter came to that iſſue that the preachers determined to auouche and proue their opi-nion by falſe and fayned miracles: taking aduiſement in a certeine Synode (which they call a chapter) holde at *Vim-pening* a citie of *Germanie*, where the moſt conuenient and fitteſt place for this matter might be founde: and at the laſt they choſe out *Berna* in *Helueria*, bycauſe the people there were playne and ſimple, and giuen to the warres. Foure therefore of the cheefeſt in the Abbay of the order of preachers began the pageant at *Berna*: and bycauſe the Supprior one of the foure, was well ſeene in conioring, he bounde the Diuell to ioyne in councell with thẽ by what meanes they might beſt bring their purpoſe to paſſe. He appearing vnto them in the likeneſſe of a Negro or blacke Moꝛian, promiſed them all that he coulde do, vnder thys condition, that they ſhoulde yelo and giue them ſelues vn-to him, whiche thing they willingly did, deliuering vnto him a writing written with their owne hande and bloud. And it chaunced at the ſame time very fitlye, that one Iohn Iezerus, a plaine fellowe, a Tayloure by occupation, was choſen into their order, who ſeemed to be very fitte for their purpoſe. They tried him by throwing ſtones into his cham-ber in the night tyme, making a great noiſe, and fayning them ſelues to be ſpirits. The matter ſeemed vnto them, euen from the beginning, that it woulde take good ſucceſſe. On a certeine day being Frydaye, the ſupprior throwing



gaue

himself in a sheete, together with other Spirites, whom he had coniured vp for this purpose, brake into the Friers cel with great force and noyse, faining with many teares, that he desired his ayde & help. Now had they priuely conueyed holy water and the Reliques of Saints into his Cell before. The poore Frier half dead with feare, deuised that he coulde by any meanes helpe him, recommending himselfe to Christ our sauior, and to his holy mother. The Spirite answered, that it was in his and his brethrens power to deliuer him out of this miserie, if he would suffer himselfe for the space of viij. dayes, euery day to be whipped vntil the bloud followed, and moreouer, cause viij. Masses to be song for his sake in S. Johns chappell, himselfe while they were song, lying in the fleare with his armes spread abroade. After he tolde him that the next Fryday before midnight, he wold come again with greater noyse, willing him in any wise not to be afrayd, for the Diuels could nothing hurt him, because he was an holy man. The next day this foolish Frier openeth al the matter to the ringleaders of this deuise, beseeching the to assist him, that the miserable soule might be deliuered. The matter was out of hand rumored aboute the citie. The Monkes preached openly hereof in the pulpit, rõmẽding highly the holinesse of their order, which euen hereby might be seene, for that the spirite craued helpe of them, and not of the wicked dronken Franciscans. At the tyme appoynted, the spirite accompanied with other euil spirits, came again with greate noyse to the Friers cell, who adiuring and coniuring him, questioned with him touching certain points. The spirite shewed him who he was, and for what cause he was so miserably vexed: and withal gaue great thanks both vnto him and also to his fathers, for being touched with remorse of him, adding, that in case there were yet.xxx. Masses song, and four Vigiles obserued, & that he wold yet once agayn whip himself vntil he bled, then he shoulde be cleane deliuered out of most cruell tormẽts, which he had continually

ally endured a hundred and ſixtie yeares. He had conference with him alſo of other marueilous matters, whiche we need not here to rehearſe. Afterwards the ſame ſpirit appeares againe vnto the Frier, and preferred the order of preachers before all others, bearing him in hand, that many of them which had bin aduerſaries vnto this order, ſuffered moſt horrible torment in purgatory, & that the citie of Berna ſhould be vtterly ouerthrowne, except they baniſhed the Franciſcans, & refuſed ỳ yearly ſtipends which they receyued at ỳ french kings hands. He alſo talked of ſundry things which had happned to ỳ Friar (which thing they had learned before of him by meanes of auricular confeſſion.) Moreouer he hartely thanketh ỳ Frier for the great benefite of his deliuerãce, giuing him to vnderſtande, ỳ he was now admitted into the. 9. degrés of Angels, and that he ſhould ſay Maſſe there for his benefactors.

After theſe things thus done, an other night one comming vnto him in the apparell of a woman, ſayde he was S. Barbara, whome he deuoutly ſerued, and tolde him that the bleſſed virgin would ſhortly appeare vnto him, and make full anſwere vnto thoſe queſtions which one of the Monks had written in a paper for him. This paper Barbara promiſed that ſhe hir ſelfe wold deliuer vnto our Lady, which they ſhoulde ſhortly after finde in a hollie place ſealed and ſigned miraculouſly. The Frier vppon this reuealeth the whole matter vnto his fathers, deſiring to be confeſſed of his ſinnes, whereby he might be found worthy the apparition or ſeeing of our Lady. He willed them to ſerche in ỳ halowed place for the ſcroule, which at the laſt they found in the Fratry (as they term it) where they had laide it before. Then they caried it with great reuerence vnto the high alter, affirming that it was ſealed with chriſtes bloud, and that the tapers lightned of their owne accord. In ỳ morning the virgine Mary appeared vnto him agayne, reherſing many things whiche hir ſonne Jeſus commaunded hir to tell vnto him: to wit, that Pope Iulius

was

was that holie man, which shoulde reconcile the two or-
ders in frendship againe, and institute & ordayne the feast
of the defiled conception of our Lady, for she woulde sende
vnto the Pope a crosse marked with foure droppes of hir
sonnes bloud, in signe that she was conceiued in originall
sinne: and that they shoulde finde an other crosse marked
with fiue droppes of bloud in their fratrie, which they must
conuey to *Rome*, for the Pope would allowe and confirme
it with large indulgences and after returne it to *Berne* a-
gayne: other things likewise she sayde, whereof many
things were both reported and written to and fro.

But in witnesse of the foresayde things, the same Mary
droue an yron nayle through the hand of the poore Frier,
saying: this woumde shal be renewed in the day wherein
my sonne was crucified, and in the feast of my sonnes bo-
die. After they take a burning water made by Necroman-
cie, by the which they taking away his senses, made foure
other woundes in his body. And after that he came againe
vnto him selfe, they bare him in hand that there was a cer-
teine holie thing I wote not what, which appeared about
him. And when they saiwe that many men came flocking
about him to se this newe Christ, they taught him (for he
was of rude condicions) howe to behaue hym selfe. And
when they had giuen him a drinke bereauing him of hys
senses, and causing him to foame at the mouth, then he saide
he strined and wrestled with death, euen as Christ dyd in
the mount Olivet. After al this, another of them appeared
vnto him, telling him many things: but ỹ Frier knowing
him by his voice, began to suspecte and mislike the whole
matter, and with violence thrust him from him. The next
night the Frier himself appeared vnto him, saying that he
was Mary of whom he had ben in doubt, and to the ende
he shoulde be out of all suspicion, she had brought him the
host of hir sonnes body (for he brought him an host stiped
in poyson) to the ende he shoulde no more thinke he saiwe
an euil

spirit

an euil ſpirite: he alſo affirmed, that he had brought a veſſel of glaſſe full of hir ſonnes bloud, which he would giue vnto him, and to his Monaſterie. But the Frier, who alſo had this viſion in ſuſpition, anſwered: If (ſayde he) thou be not an euil ſpirit, reherſe thy Pater noſter and thy Aue Maria with me. The Prioure ſayde the Pater noſter, and afterward ſayd in the perſon of our Lady: Hayled am I Mary full of grace, the Lord be with me, &c. The Frier knowing the Priors voyce, caught a knyfe, and wounded him therwith, and when he defended himſelfe, the Fryer ſtoutly reſiſted, and draue him backe. Theſe things thus done, the Supprior being in good hope to recouer all that they had loſt, appeared againe to the Frier, ſaying that he was S. Catherin of *Sena*, and therwith begun to chide him, for that he ſo diſcurteouſly had intreated the holy Virgin: adding moreouer, I am ſent (quod he) to ſhewe thee, that the wounds which thou haſt in thy body, are the very true wounds of Chriſt, whiche neyther I, nor yet S. Francis hath, and that he enlarged with many woordes. Yet notwithſtanding, the Frier ſo entertayned him, that he was glad to ſaue himſelfe with running away. Howe beeauſe the Fryer would no longer be mocked at their handes, they, marueilouſly troubled, and almoſt at their wits ende, taking aduiſe among themſelues, brake the matter vnto him, and tolde him, that in very deede they truly confeſſed many of thoſe apparitions which he had ſeen to be fayned, and that for no other cauſe, but to the ende he ſhould perſeuere in his profeſſion and Religion, howbeit the very effect of the matter was moſt true, and that he ought not to doubt, but that he bare the woundes of Chriſt in his body. And forſomuch as the matter was nowe knowen abroad, they earneſtly beſought him, that he would not refuſe to go on in the matter, for otherwiſe their order ſhould incurre open ſhame, and bothe he and they fall into preſent daunger, but in caſe he would perſiſt in his enterpriſed pur-

pose, the thing would fall out to his and their great aduauntage. And so with fairer wordes, they persuaded him to make promise to be ruled by them hereafter.

After long instruction and teaching, they placed him on the altar of our Lady, kneeling on his knees within a chappell before the image of the holy virgine: Where one of the Monkes standing behinde a cloath, spake thorough a cane reede, as if it were Christ talking with his mother, in this wise: Mother why dost thou weepe, haue I not promised thee, ỳ whatsoeuer thou willest, shal be done? Wherto the image made answere. Therfore I weepe, because this businesse findeth no end. Then sayd the image of Christ: Beleeue me mother, this matter shall be made manyfest. This done, the Monke priuely departing, the chappell dores were shut. As sone as these things were scattered about the citie, by ỳ by ther was a great thronging of people. Amongst whom also came foure monks, dissembling and fayning, that they knewe not what was there done, and therfore they commaunded the dores to be opened, and after asked the Frier howe and after what sorte he came there. He answered them that he was caried by a spirite. And moreouer told them what wordes the image had spoken, and that he could by no meanes meue out of that place before that four of the chiefest Aldermen were come vnto him, vnto whom he had certaine things to be declared: he also desired to receyue the holy sacrament. The Aldermen were forthwith called, and then the Frier declared vnto them, how the Virgin Mary lamented and sorrowed, for that the citie of *Florence* should be shortly destroyed, for receiuing yerely pensions of the French king: Also for that they drone not the Franciscans out of their citie, who honoured her with the fayned title of vndefiled reception. Vnto this his talke the Aldermen answered very little. By and by the other Monkes gaue him the host infected with poyson, which when he refused to receyue, they brought him an other,

ther, which he take, then they led him with great pompe into the quire, (for ſo they call the vppermoſt parte of the churche. The Frier & the other foure Monkes were ſome after called before the Aldermen, to teſtifie the truth whether theſe things were ſo or not. But the foure fearing exceedingly leaſt he ſhould bewray ſome thing, becauſe they knew he ſuſpected them, endeuored by al meanes to do him ſome priuie miſchief by poyſon giuen in his meat, & therfore they gaue him the ſacrament dipped in poyſon, which he preſently caſt vp againe by vomite: finally they ſo vexed and tormented him by ſo many wayes, that in the end he left the Colledge and ran away, and opened the whole matter to diuers and ſundry men. In the meane tyme the Monkes diſpatched two legates or meſſangers to Rome, to obteyne a confirmation of theſe thynges of the Pope, that hereafter it ſhould be vtterly vnlawfull for any man to contrary or miſlike the ſame. And when theſe meſſengers were returned, (and as the Prouerbe is) thoughte them ſelues in a ſafe hauen, the noble Senate hadde commaunded the foure Monkes to be faſt kept in priſon: for they had learned the whole circumſtance of the matter before of the Frier, whom they had committed to ward. And ſparing neither labour nor money, ſent alſo vnto Rome, that they might perfectly knowe, what they ſhoulde do in this matter. In ꝑ ende both the Frier & the foure Monks were all put to tormentes, and there confeſſed all the matter. And when they had bin openly conuicte of ſo many guiles, and horrible deedes, by the Popes permiſſion they were firſte putte from the orders (which they commonly call degradation) and afterwardes burned in the fier.

It was commonly reported, that in caſe the noble Senate of *Berna* hadde not proſecuted the matter with great conſtancie, and courage, the Cleargie woulde haue cloaked all the knauerie, and haue ſette the authours at libertie. For they had greate cauſe to doubte, as it after

came to passe, lest they should lose their credit and authoritie amongst many of the orders of Monkes, & that these things whereon the Popedome resteth, as it were vppon pillers, should now be had in great suspition with al men. For it is most euident that after the impietie, deceyt and wickednesse of these Monks began to be knowne abroade, the opinion of the clergie began to decay, and to be suspected more and more euery day, of good and godly men: when as they sayd this or that soule required their helpe: that tapers lighted of their owne accorde: that this or that image spake, wept, or moued it selfe from place to place: that this or that Saint endowed their monasterie with precious reliques: or that Crosses were sprinkeled with the bloud of Christ: yea and although they had obteyned confirmation of these matters from the Pope, yet notwithstanding many afterwards would in no wise beleeue it to be so. Likewise they would not be perswaded, that this holy father falling into a traunce, sawe any miraculous thyngs: or that Fraunces and Catherin of *Sena*, bare the markes of Christes fyue woundes in their body.

Furthermore, not without great cause, men began to doubte of transubstantiation of bread into the bodye of Christ, sith they had so often poysoned the sacrament: and also of those things which they chaunted vpon with open mouth, touching pardons, vigiles, orders, purgatorie, holy water, and satisfaction. For that we let passe many things, it is clerer then the day light, euen by this history, that many things haue bin beaten into the peoples heads touching these forelayde matters, which were only deuised and inuented by these idle bellies.

Of

## CHAP. VIII.

### Of a counterfaite and deceiuing spirit at *Orleaunce* in *Fraunce*.

AND that no man thinke the Friers preachers alone to haue bin so bolde, and wicked, and so ready in deuising so many monsters, let vs harken a while to a notable hissory of the Franciscan Friers, reported by Sleidane in the ninth booke of his commentaries, cōcerning the state of religion and the common welth in the tyme of Charles the fifth. Sleidan

In the yeare (sayth he) of our Lord 1534. the Franciscan Monks played a bloudy and deadly pageant at *Orleaunce* in *Fraunce*. The Maiors wife of the same citie, when she died, commaunded in hir will, that she shoulde be buried without any pompe or noise, solemnly vsed at that time. (So also VVilliam Bude, a rare and singular ornament of *Fraunce*, lying on his death bed at *Paris*, in the yeare of our Lord 1540. in the month of August, lefte commaundement with his frends to bury him without any great solemnitie and pompe.) The womans husbande, who reuerenced the memoriall of his wyfe, did euen as she had willed him, and because she was buried in the Churche of the Franciscans, besides hir father and grandfather, gaue them in rewarde only sixe crownes, whereas they hoped for a farre greater pray. Shortly after it chaunced that as he felled certeine woddes, and sold them, they desired him to giue vnto them some parte of it freely without money: whiche he flatly denied. This they tooke very greuously, and whereas before they misliked him, they deuised thys meanes to be reuenged: forsooth to reporte that his wife was damned for euer. The chiefe workemen and framers of this tragedy were Colimannus, and Stephanus Atrebatensij, both doctors of diuinitie, and Colimannus a great cō-

iurer, hauing all his implements in a redinesse, which he wonted to vse in such businesse: and thus they handled the matter. They place ouer the arche of the church a yong nouice: he about midnight when they came to mumble their prayers (as they were wont to do) maketh a great rūbling & noise: out of hand the Monks began to coniure & charme, but he answereth nothing, then being required to giue a signe whether he were a dumbe Spirit or no, he begins to rumble & stirre again: which thing they take as a certaine signe. Hauing layde this foundacion, they go vnto certain citizens, chief men & such as fauored them, declaring that a heauy chance had happed at home, in their monasterie, not shewing what ỳ matter was, but desiring them to come to their mattens at midnight. Whē those citizens were come & that prayers wer now begun, the counterfet Spirite beginneth to make a marueilous noise in ỳ top of the church, and being asked what he ment, and who he was, he giueth thē signes that it is not lawful for him to speak: Therfore they commaunde him to make answer by tokens and signes, to certeine thinges they woulde demaunde of him. Nowe was there a hole made in the vaute, through the which he might heare and vnderstande the voice of the coniurer: and then had he in his hande a little bowe which at euery question he strake in suche sorte as he might easyly be heard beneath. First therefore they aske him whether he were one of them that had bin buried in the same place, afterwards they reckning vp many by name which hadde bin buried there, at the laste also name the maiors wife: & there by and by, the Spirite gaue the signe that he was hir soule. He was further asked whether he were damned or no, and if he were, for what offerte or fauter. Whether for couetousenesse, or wanton lust, for pryde, or want of charitie, or whether it were for heresie, and for the sect of Luther newly sprong vp: Also what he meante by that noise and stirre he kept there? Whether it were to haue the

body

body ſhuld be buried in holy grounde to be digged vp agayn, & to be layd in ſome other place? To al the which points, he anſwered by ſignes as he was cõmaunded, by the which he affirmed, or denyed any thing, accordyng as he ſtrake the boorde twiſe or thriſe together. And when he had thus geuen thẽ to vnderſtande, that the very cauſe of his damnation was Luthers hereſie, and that the body muſt needs be digged vp againe, the monks requeſt ỹ citizens (whoſe preſence they had vſed) that they would beare witneſſe of thoſe things which they had ſeene with their eyes, and that they would ſubſcribe to ſuche thinges, as were done a fewe dayes before. The citizens taking good aduiſe on the matter, leaſt they ſhould offende the maior, or bring thẽſelues in trouble, refuſe ſo to do: but the Monks notwithſtanding take frõ thence the ſweete breade, which they call ỹ hoſt, & body of our Lord, together with all the reliques of ſaints, & cary thẽ to an other place, & there ſay their maſſe. The biſhops ſubſtitute iudge (whom they call Officiall) vnderſtãding thys matter, cõmeth thither accompanied with certain honeſt mẽ, to the intẽt he might know ỹ whole circũſtances more exactly, & therfore he cõmandeth thẽ to make cõiuratiõ in his preſence, & alſo he requireth certain to be choſen to go vp to ỹ top of the vault, & there to ſee whether any goſt apered or not. That Stephanus Atrebatẽſis ſtiffly denied, & materiellouſly perſuading the cõtrary, affirmed, ỹ the ſpirit in no wiſe ought to be troubled. And albeit ỹ Officiall, urged thẽ very much, ỹ there might be ſome coniuring of ỹ ſpirit, yet could he nothing preuaile. In ỹ meane while ỹ theſe things were a doing, the maior, when he had ſhowed ỹ other iuſtices of ỹ citie, what he would haue thẽ do, tokc his iorney to the king, & opened the whole matter vnto him. And becauſe the monks refuſed iudgemẽt vpon plea of their owne lawes and liberties: the king chooſing out certein of the Aldermen of *Paris*, giueth them abſolute and full authoritie, to make inquirie on the matter.

The

The like doth the chancelor, master Anthonius Pratensis, Cardinall and legate for the Pope, throughout *Fraunce*. Therefore when they hadde no exception to alleage, they were conveyed vnto *Paris* and there constreyned to make their answere: but yet coulde nothing be wrong out of them by confession. Wherupon they were put a parte into diuers prisons, the Nouice being kepte in the house of master Fumæus, one of the Aldermen, who being oftentimes examined & earnestly requested to vtter the truthe, woulde notwithstanding confesse nothing, because he feared that the Monks would afterwards put him to death, for slayning their order, and putting it to open shame: but whē the iudges had made him sure promise, that he should escape punishment, and that he should neuer come into their handling, he ripped vp vnto them the whole matter, as it was done, and being brought before his felowes, auouched the same to their faces. The Monks albeit they were by these meanes convicted, and almost taken tardy with the dēde doing, yet did they refuse the Iudges, bragging and vaunting them selues on their priuileages: but al in vaine: for sentence passed on them, and they were condemned: that they being caried backe againe to *Orleannce*, and there cast in prison, shoulde finally be brought forth to the chiefe Church of the citie openly, and from thence to the place of execution, where they should make open confession of their trespasses. But there chaunced at the very same time a grieuous persecution against the Lutherans, which was the cause why that sentence, (albeit it was too gentle for so great an offence) was neuer put in execution. For they feared much, because Luthers name was odious euery where, least if any sharpe iudgement hadde passed, they should not so muche haue punished the offenders, as shamed their order: and many supposed that whatsoeuer had happned vnto them, would haue bin a pleasant and ioyful pageaunt and spectacle for the Lutherans. Now the or-

der

der of the Franciſcane Friers, hath the opinion of greate holineſſe with the common people: inſomuche, that when they being condemned, were caried to *Orleaunce* certeine fonde women moued with foliſh pittie, followed them to the very gates of the citie, weping and ſighing abundantly. When they were come to *Orleaunce*, and were there caſt into diuers priſons, agayne they vaunted and bare them ſelues very brag on their priuileages, and liberties: and ſo at the laſt when they had lien long in priſon, they were in the ende deliuered without any greater puniſhment. All the while they were in priſon, they wanted nothing: for there was beſtowed vpon them, eſpecially by women, very largelie, for to ſerue for their liuing, and to purchaſe to them helpe and fauoure. Except theſe perſecutions & troubles, which we ſpake of before, had hindred the matter, the king (as many reported) was fully determined, to haue ouerthrowne their houſe, and made it euen with ỹ ground. This hiſtory alſo bothe demonſtrate and ſhewe, that ſpirits are not alwayes heard, when ſome men affirme they are.

## CHAP. IX.

Of a certaine pariſhe Prieſt at *Clusenius*, vvhiche fayned him ſelfe to be our Lady, and of an other that counterfeited him ſelfe to be a ſoule: as alſo of a certeine diſguiſed Ieſuite Frier.

TO the ende we may the better vnderſtande this matter, I wil yet rehearſe an other hiſtory of a certeine parish prieſt, which chanced a yeare before the other I ſpake of, whiche is ſet forth briefly but yet truly, by Ioannes Stumpfius, in the Germain Chronicles of the Helvetians the 20. booke 8. chapter, wherof alſo many notable men at this daye beare ſufficient witneſſe. Reede this Ioines Stumpfius.

nesse. A certaine parishe priest of *Clauenna*. (whiche is a Citie neere the Lake or water Larius in the countrey of *Rhetia*, being farre in loue with an honest and faire mayden, the daughter of a citizen in the same towne, oftentimes followed hir, as she went vnto hir fathers barne: and attempted to haue defloured hir, but she euer resisted, & put him backe. In the ende when he saw he could not obteyn his purpose, he priuily stole out of the church a blew cloth, beset with sundry starres, & therewith couering himselfe, saue only ỳ he left his armes & feete naked, whiche he also berayed with blood, he hideth himselfe without the towne, and there muffling his face with a thinne linnen cloath, meeteth again with the mayd, fayning himself with a counterfait voyce, to be the blessed virgin Mary. Then in many words he declareth vnto hir diuers plages, which were shortely like to fall on the citie, for the heresies of Luther, (for at other times also he had bitterly inueyed against Luther, in his open Sermons:) he also commaunded the mayd to shew many things vnto the citizens, touching holydays, fastings, generall processions. &c. And amongst other things he added, that there was a certain holy and religious mã, which had heretofore asked a thing at hir handes in the very same place, which she had hitherto denyed him, but now it was hir pleasure, if he required the same againe, she should in any wise graunt it, if she wold atteyn euerlasting life: and ỳ aboue al thing, she must conceale and kepe close this latter point vnto hir self. The mayde by & by blazed it about all ỳ citie, ỳ our Lady had visibly appeared vnto hir, & foretold hir of sundry plages likely to happe vnto ỳ citie. The inhabitantes taking good aduise on this matter, at the laste for feare of these imminent dangers & plages, gaue cõmandement, that three days should be kept holy. In the which time the maid, supposing she should do high seruice to the virgin Mary, fulfilleth the lust of that

wicked

wicked knaue. This trecherie & deceyt being ſhortly after detected by the wonderfull prouidence of God, the varlet was firſt beheaded, and afterward brent in fire.

Eraſmus Roterodamus writeth in his.xxv. booke of Epiſtles, vnto a certain biſhop, excuſing himſelf, touching certain points, which he had moued vnto him, to the ende he ſhould be very circumſpect: and amongſt other things, making mention there of ſpirites or wandring ſoules, he reporteth this hiſtorie. There was (ſayth he) a certain pariſh prieſt, who had dwelling with him in his houſe, a neece of his, a woman wel ſtored with money: Into whoſe chamber he would oftentymes priuily conuey himſelfe, being diſguyſed in a ſheete like vnto a Spirit; And then he caſt forth a doubtfull voice, hoping that the woman woulde either procure a coniurer, for her helpe, or els her ſelfe make him anſwere. But ſhe hauing a manlike courage, priuily requeſteth one of her friendes to lodge in her chamber ſecretely all night. The man being armed with a club inſted of other coniuring tooles, and being well tippled with drinke, to auoide feare, biddeth him ſelf in the bed. Sodaynly cōmeth the ſpirit roring very miſerably: The coniurer with his club awaketh, leapeth out of his bed ſcant ſober, and ſetteth vpon him. Then the ſpirite with his voyce and geſture beginneth to make him afrayd. But the drunken coniurer ſone anſwered him; If (quod he) thou be ỹ diuel I am thy mother: & therwith catching hold on him, all to be beat him with his club, & would alſo haue ſlayn him, if he had not chaunged his voyce and cried, O ſpare me for Gods ſake, I am no ſoule, but I am ſir Iohn, Which voice when the woman heard and knewe, ſhe leapes out of her bed, and partes the fraye. &c. The ſame Eraſmus writeth in the forſayd epiſtle, that this prieſt vpon Eſter euc, put lyue crabs priuely into ỹ churchyard, hauing wax candles on light cleauing to their ſides: whiche when they crauled amongſt the graues, ſeemed to be ſuche a terrible ſighte,

Eraſmus.

Spectrum.

that no man durst approch néere them. Hereof rose a fearfull reporte, wherewith all men béeing amazed, the priest declareth to ẏ people in the pulpit, that they were ẏ soules of dead men which desired to be delivered out of their torments by Masses & almes déeds. This deceyte was espied by these means: that at the last one or two of the crabbes were found amongst ẏ rubbish, hauing the candles done out cleauing on their backs, which ẏ priest had not takē vp.

Georgius Buchananus.

* Georgius Buchananus, prince of all Poets in this our age, reporteth an historie in his Comedie called Franciscanus, of one Langus a priest, who falsly affirming that in a field of Scotlāde full of Brimstone there were soules miserablie tormented, which continually cried for helpe and succor, suborned a countrye clowne whom he would coniure, as if he had bin one of those soules. Which disceyte of his, ẏ husbandmā afterward discouered whē he was drūk. I woulde heare repeate his verses, but that his bookes are nowe in euery mans hands. While I was writing these things, it was reported vnto me by credible persons, that in Augusta, a noble citie of Germanye, this present yeare 1569. there was a mayde and certeine other men seruants in a great mans family, which litle regarded the sect of the Iesuite Friers: & that one of the sayd order made promise to their master, that he would easyly bring thē to an other opinion: & so disguising him selfe like vnto a Dyuell was hid in a priuie corner of ẏ house: vnto the which place, one of the maides going, either of hir owne accorde to fetche some thing, or being sente by hir master, was by ẏ disguised Iesuite made maruellously afrayde: whiche thing she presently declared vnto one of the mē seruants, exhorting him in any wise to take héede of the place. Who shortly after going to the same place, & laying hold on his dagger, sodeynly stabbed in the counterfeit diuell, as he came rushing on him. This history, is written in dutche verses, and put in print, and nowe almost in euery mans hands.

That

## CHAP. x.

That it is no maruell if vayne sightes haue bene in olde time, neither yet that it is to be maruelled at, if there be any at this day.

MAny other like examples might be brought but these may suffize to proue euidently, to what point ambition, couetousnesse, enuy, hatrede, stubburnesse, idlenesse and loue, do most commonly driue men.

Ambition.

We se by common experience, that proude ambitious men dare aduenture any thing. If they may hurt or hinder other men by accusations, slanders, or any other ways or meanes, whom they suppose may preiudice or let their exalting to honor, they sticke not at all to do it. What maruell is it then that Monkes and Priests, which desire to be aloft, inuenor newe wayes to purchase vnto themselues authoritie by false miracles, vayne apparitions, and suche other lyke trumperie.

Couetousnesse.

All men know what a pernitious thing couetousnesse is. For they which are not contented to liue with a little, but will needes be rich, neyther care for any man, nor yet spare any man. Hungry guttes seeke sundry wayes to fill themselues: fewe willingly endure hunger. Wherefore it is not to be maruelled at, if amongst Monkes & priests at these our dayes, who haue ben euer reported to be couetous, there be some found, which by false apparitions of soules, seeke their gaines, inuenting holy pilgrimages, and other baytes to get money. For what will not idle & slouthfull lubbers attempt to purchase riches? Doth not Saint Paule say, that those whiche will waxe ryche by idlenesse, fall into the snares of the Diuell?

Paule.

Emulation, wilfulnesse, enuie hatred, contention, desire to ouercome, what they may do, what they may bring to passe, dayly experience teacheth vs. The preachers of

Enuie.

*Berna*, whē they perceiued thei could not ouercom their aduersaries by any other meanes, yelded thēselues (which is horrible to be spoken) vnto the Deuil, making him one of their counsel. And who can deny but ỹ priests now adayes are also for the most part, stubborn, and full of contrution.

Idleneſſe. Idleneſſe is the nurse and mother of all mischiefe: what goodneſſe then may ye looke for of them, which not only exercise thē selues in no labours prescribed by God, neyther yet apply them selues to good learning, but day and night play the gluttons? Tell me I pray the, whether the laboring husbandman, or the idle man, who alwayes spent his time in inuenting pernitious mischieues, firſte found out those cruel instruments of warre which they call gunnes.

Loue. It might be declared in many words what loue is able to do. Now bicause Monks and priests liue idely, abounding in all wantonneſſe, and yet are restrayned from holy mariage, what marueil is it if at this time also they faine and counterfeite many visions, that they might therby the easier enioy their loue? And here I will not say it is to be feared, that there are many amongſt them so wicked and villanous, as to exercise and practise magicall artes, & such like, which are vtterly forbidden. Wil he can then marueil hereafter, if it be sayd, they counterfaite spirits, affirming they haue let men se this or that soule? For in what men soeuer these vices be, whiche we haue rehearsed, surely those dare boldely aduenture any thing.

No kinde of men are more obnoxious to these kinde of things, than those whiche leade their life in monasteries, and colleges: & therfore no mā ought to marueil or thinke it a straunge thing, if we say that in times past many false visions haue bin practised, and may also at this daye likewise happen. For the world, as all men iustly complayne, wareth worse and worse. Men are now more impudent more bould, more coueteous, and more wicked, than euer they were in times past,

Moreouer the cleargie of Rome haue in many places this prerogatiue aboue others, that most men (especially such as are led by superstition) make much of them, worshipping them with great reuerence, no man so muche as suspecteth them to apply their minds to euill matters, to subtiltie, crafte, and disceyte: al men looke for other things at theyr handes. If therefore they addict them selues to euill deuises, they may easily deceyue men, excepte God miraculously reuele their wickednesse, & bring it to light, as we declared in a fewe examples rehearsed before.

And perchaunce for this cause also priests and Monks could not be so well blamed, for their so often deceyuing plaine meaning folks with crafte and subtiltie, in so much as some of theyr most holy fathers, I meane Popes of Rome haue bin very cunning in magicall sciences, as their owne historiographers affirme, and by meanes of those artes, haue aspired to the high top of Popedome. Beno (or rather Bruno, for so I iudge his name is) who was also a Cardinall, set forth the life of Pope Gregorie the seuenth, in writing, in the whiche he sheweth the sayde bishop to haue bin a proude, arrogante, malitious and coueteus Monke, and that he was thoroughly siene in the blacke arte of Negromantie. Bartholomeus Platina (who being a sworne seruaunt with the Pope, excusing their faults as much as he can) writeth of Siluester the seconde, ẏ he gaue him selfe to the Deuill, & that by his meanes, his counsell & magical deuises, he atteined ẏ great office of papacie. Do ye thinke, ẏ it is a hard thing for him that is confederat wt the enimy of mãkinde, to faine spirits & soules, or to cõiure a Deuill, to make mẽ beleue he were a soule, do you think such men abhorre to do such mischiefe? The historiographers report that Bonifacius the 8. deceyued his predecessor Celestinus, by a voice sent through a cane riede, as though it had come frõ Heauen, persuading him to gyue ouer hys office of popeship, and to institute therin, one Bonifacius

Popes haue fayned visions.

Bruno.

Gregorius. 7.

Bartholomeus Platina.

Bonifacius.

a wor-

a worthier man than he, except he woulde be thrust out of the kingdom of heauen. The poore simple Pope obeying this voyce, ordeyned Bonifacius Pope in his steade, in the yeare of our Lord, 1254, who first brought in the yeare of Jubile. Of this Boniface, the common people wold say, *He came in lyke a Fox, he raigned lyke a Wolfe, and died lyke a Dog.* If the very vicar of Christ, who hathe all knowledge as it were fast lockt in the Coffer of his brest, could be deceyued, lette no man maruel any more if simple credulous husbandmen and citezens haue ben deceyued, and that it hath bin sayd to them: God spake this: This soule die aske helpe: and suche like things, whiche are most false and vayne. If this man coulde counterfeite the voice of God, coulde he not also faine the voice of dead men?

Sometimes Laye men beguile the priests.

Before I proceede any further, this is also to be obserued, that plesant conceited fellowes, may often times deceaue the priests them selues. For when the priests dyd brag, that they coulde coniure spirits and deliuer mens soules: it may be that other being wrapped in sheets, hauing vnderneth them liue coales in an earthen pot, appeared vnto priests, who by and by were persuaded they sawe soules which required their helpe to be deliuered. Erasmus in his Colloquio or talke which he intituled Exorcismus, vel spectrum, or a coniuration or vision, writeth howe one Polus maruellously deceaued a priest called Frustus. But there is nodoubt but that priests being many times deceyued in iest by the lay men for pastimes sake, haue on the other side more often times beguiled them in earnest.

Men walking by night.

I haue spoken hetherto of men being awake, and now I will adde a feaw words of suche as sleepe. There be many which haue suche a kinde of disease, that they walke in their sleepe: which thing we reade to haue bin true in one Theon a Stoicke, and in Pericles seruaunt, who in theyr sleepe climed vp to the top of the house. I haue heerde of some which in their sleepe haue done that which being awake

wake, they could not do by any meanes. If a man sée suche a one walking in the night, eyther appareled or naked, and after heare him say he was at ỳ same time in his bed, he will straight thinke, it was his soule that he sawe, the like will he do if he heare suche a one at his owne house.

## CHAP. xi.

### That many naturall things are taken to be ghosts.

THere happen dayly many things by the ordinary course of nature, whiche diuers mẽ, especially they that are timorous and fearfull, suppose to be visions or Spirits. As for example, when they heare the crying of rats, cats, weasels, martins, or any other beast, or when they heare a horse beate his feete on the plankes in the stable at midnight, by ỳ by they sweate for feare, supposing some buggs to walke in the dead of the night. Sometimes a bittor, or hearne (which birds are seldome seene with vs in Germany) or some other straunge birdes, make a noyse in ỳ aire: many fooles straight wayes dreame, they haue heard I wote not what. If a worme whiche fretteth wood, or that breedeth in trées chaunce to gnawe a wall of waynescot, or other tymber, many will iudge they heare one softly knocking vppon an anduill with a sledge: and sometimes they imagine they heare many hammers at one time. Simple folish mẽ hearing these things, imagine, I know not howe, that there be certayne elues or fairies of the earth, and tell many straunge and marueilous tales of them, which they haue heard of their grandmothers and mothers, howe they haue appeared vnto those of the house, haue done seruice, haue rocked the cradell, and (which is a signe of good lucke) do continually tary in the house. If suche dwarfes or elues haue bin seene at any time, surely they were euill Spirits. For we reade

Fayries of the earth.

that the Gentiles in tyme past, had their familiar or houſhold gods, whome they worſhipped with greate deuotion, becauſe (as they thought) they toke care of their houſe, and defended their familie: and vnto theſe men, euill ſpirites did ſomtimes appeare, therby to confirme them the more in their blynde ſuperſtition.

Olaus magnus

Olaus magnus Archbiſhop of *Vpſalia*, writeth in his hiſtorie de Gentibus Septentrionalibus, that euen at this day alſo, there are ſpirites ſeene in theſe countries, which hauing the ſhape of men, do mē ſeruice in the night, dreſſing their horſſe, and looking to their cattell. The wind in the night, ouerthroweth ſome thing, or ſhaketh a caſement or lid of the windowe: many by and by thinke they ſee a ſpirite, and can very hardly be brought from ỹ vayn opinion.

Echo.

This thing is alſo according to nature, that when a mā either crieth or ſpeaketh in the woods, valeys, or other hollow places, Echo will reſound the later word or ſillable, ſo playnly many times, that a man wold verily thinke ſome liuing body made him anſwere agayn. Many would be afrayd hereof at al tymes, but eſpecially in the night ſeaſon, except he knew very well it were a naturall thing.

Cardanus.

Cardanus in his booke de ſubtilitate lib. 18. rehearſeth a maruellous hiſtorie of one Comenſis, who very late in the night, comming to a riuers ſide, not knowing where he might paſſe ouer, called out aloude for ſome body to ſhew him the forde, and when the Echo made him anſwere, he ſuppoſing it to be a man, aſked him if he might paſſe ouer here: to whom the Echo anſwered again in ỹ Italiā tong, Here, here. But in ỹ place was a whirlepoole, & a great rering of the water: Therfore ỹ man douting, aſketh once or twice againe, whether the riuer might be paſt ouer in the ſame place: to which ỹ Echo anſwered ſtil ỹ it might. In ỹ end, when he had eſcaped the paſſage without daunger, he told his frends, how by the perſuaſion of the diuell, he had almoſt throwen himſelf headlong into the riuer, and dro-

ned himſelf. In the ſame place, he ſayth, ỹ the great hall at Ticinium in *Italy*, bothe render ſundry and manyfolde voices, if one ſpeak in it, and that the voyces as it were die and make an ende much lyke a mans voyce, when he lyeth a dying, in ſo much that a man can ſcant be perſuaded it is the noyſe of Echo.

There are certayne things whiche ſhyne only in the nyghte, as ſome precious ſtones do, the eyes of certaine beaſtes, a Glowworme, or glowbeare, as alſo ſome kynd of rotten wood, wherewith many times children ſo terrifie their playfellowes, that they imagine with themſelues, to ſee euil ſpirits, or men al burning wt fire. Hector Boethius writeth, ỹ a certain king of Scots cauſed ſome of his men to be diſguiſed in garments with bryghte ſhyning ſcales, hauing in their hands rotten wood in ſtede of ſtaues and ſo to appeare to his nobilitie and lordes in the night, exhorting them to fight courageouſly with their enimies, and promiſing them to obtein victorie. Wherby the noble men ſuppoſing they had ſeene angels, behaued themſelues valiantly, and atchieued the victorie. Thinges ſhining by night. Hector Boethius.

Many tymes candles and ſmall fiers appeare in the night, and ſeeme to run vp and downe. And as the yong men in *Helueria*, who with their firebrands whiche they light, at the bonfires in Weſtfalia, ſomtime gather themſelues together, and then ſcatter abroade, and agayne, meeting togither, march in a long ranke: euen ſo do thoſe fiers ſometime ſeeme to come togither, and by and by to be ſeuered & run abroade, and at the laſt to vaniſh clean away. Somtime theſe fiers go alone in the night ſeaſon, and put ſuch as ſee them, as they trauel by night, in great fear. But theſe things, and many ſuche lyke haue their naturall cauſes: and yet I will not denye, but that many tymes Dyuels delude men in this manner. Burning lights

Naturall Philoſophers write, that thicke exhalations ariſe out of the earthe, and are kyndled, Hymes full Exhalations.

of sulphur and brimstone, if the ayre enter into it, as it lyeth in the holes and veines of the earth, will kindle on fier, and strive to get out. Sometimes fier bursteth out of the earth, as high as a tall tree, and is soodenly put out again. Whiche thing is to be thought to procede of fierie matter, seking a vent to gushe out at. We reade of the mount *Aetna* in *Cicilie*, that in times past it burnte continually, day & night, casting forth flames of fier, fiery stones and ashes in great abundance. The like is read also at *Vesuuius* a hill in *Campane*, about a Dermaine mile from *Naples*: The same hill in ye time of Titus the Emperour, as S. Hierom reporteth, cast forth of it so much fier, that it burnt the countrie, and cities, and people rounde about it, and filled the fieldes adioyning full of cinders and ashes. These two hilles, euen in our dayes boyling with greate heate, haue very muche indamaged the people inhabiting thereabout. In Yseland, as Olaus Magnus witnesseth are found fiers which breake out of the earth. And as whole hilles and mountaines may burne, euen so may a little fier be kindled in the earth, & yet wander very large. They whiche trauelling by the way, or by some other meanes chaunce to see these things, and know not the naturall causes of them, imagin by reason of feare, that they haue seen men burning like fier, or some other straunge thing, which they haue heard other men talk of. And by meanes of their great feare, often times they fall into greate daungerous diseases.

Glasses. The arte perspective doth also worke this wonderfull feate, that diuers and sundrie shapes will appeare in glasses, made and sette togither after a certeyne artificiall sorte: some times they will seeme to go out of the faces, and resemble menne of ours familiar acquayntaunce. Many things in very deede are naturall, although we can not fynde any naturall reason for them.

And yet by the way, they shewe them selues to foolishe,

which labour to bring al things to naturall causes. Here I will say nothing of those men, which can beare plain and rude people in hande, that they, or some other of their acquaintance, haue seen strange things, which they earnestly auouche to be true, when as in deede there was no such thing. How often I pray you, do we heare things affirmed as true, which afterwarde proue moste false: as that one was caryed away body and soule, that an other was put to death, and an infinite number of suche like reports.

## CHAP. xii.

### A proofe out of the Gentiles histories, that Spirits and ghosts do often times appeare.

ALbeit many melancholike, mad, fearefull, and weake sensed men do oftentimes imagine many things whiche in very deede are not, and are lykewyse deceyued, somtyme by men, or by brute beasts: and moreouer mistake things whiche proceede of naturall causes to be bugs and spirits, as I haue hitherto declared by many examples, yet it is moste certayne & sure, that all those things which appeare vnto men are not alwayes naturall things nor alwayes vayne terrors to affray men: but that spirits do often appeare, & many strange and marueilous things do sundry times chaunce. For many suche things of thys sorte are to be red in diuers graue and auncient historiographers: and many men of no small credite, haue affirmed, that they haue seene spirits both in the day and in the night also. And here I will orderly declare a fewe historyes out of diuers allowed authors, touching spirits which haue appeared and shewed them selues.

Suetonius Tranquillus writeth, that when Iulius Cesar marching out of *Fraunce* into *Italie* with his army, and comming to the riuer *Rubico*, which deuideth *Italie* from

Triton appeared to Iulius Cæsar.

the hether *Fraunce*, staying there a while, and reuoluing with him selfe how great an enterprise he hadde taken in hand, as he was wauering in mind whether he shold passe the water or not, sodenly there appeared a man of excelling stature and shape sitting hard by, piping on a reede. (Melancthon in his phisicks calleth him Triton) vnto whom when not only shepherds, but also very many souldiors from the camp, and amongst them diuers trumpetters had flocked to heare him, he sodenly snatched a trumpet from one of them, and leaped to the riuer, and with a lustie breath blowing vp the alarum, went to the farther syde. Then sayd Cæsar: good lucke mates, let vs go whether the gods warnings leade vs, and whether our enimies iniquitie calleth vs: The dice are throwne. And so he transported ouer.

Theseus seene in the battaile of Maratho.

Plutarke writeth in Theseus life, that many whiche were in the battaile of Marathonia, against the Medians, did affirme, that they sawe the soule of Theseus armed (who long time before died of a fall) before the vauntgard of the *Grecians* running and setting on the barbarous Medians. For which cause the Athenias afterward were moued to honour him as a demigod.

Paulanias writeth in Atticis, That in the field of Maratho, 400. yeres after the battaile there foughten, there was hard the neying of horses, and the incountring of souldiours as it were fighting euery night: And that they which of purpose came to heare these things, could hear nothing, but those that by chaunce came that way, heards it very sensibly.

The same Plutarke writeth in the life of Cimon, that when the citizens of Cheronesus had by fayre words called home their captaine Damon, (who before for diuers murthers departed the citie) afterwards they cruelly slew him in a hotehouse, as he was bathing him selfe, & from that time forth, there were many strange sightes seene in

the

the same place, & many times also most grieuous gronings were there heard, in so much that they wer euer after constreyned to stop vp the hotehouse dores.

Also in ỳ life of Dion, he reporteth, that the saide Dion being a stout & couragious man without any feare, sawe notwithstanding a greate and marueilous horrible sight. For when he chaunced to sit alone in the entry of his house in the euening (those are Plutarks owne words, as Xilander interpreteth them) musing & discoursing many things with him selfe, being sodenly moued with a greate noyse, he arose and loked backe to the other side of the gallerie, and there he espied a monstrous great woman, who in apparell and countenaunce nothing differing from a Tragicall furie, swept the house with a brome. With the which sight being amazed & terribly afraide, he called his friends and acquaintaunce vnto him, and declaring vnto thẽ what he had seene, desired thẽ to remaine with him al that night: for hauing as it were stricken dead with feare, he doubted least it would appeare vnto him againe, if he were alone, which in deede neuer happned after. But a feawe dayes after his sonne threwe him selfe headlong from the top of the house, and died, and he him selfe being stabbed through the body, ended his miserable life.

The same author writeth in the life of Decius Brutus, how when Brutus was determined to transporte his army out of Asia into Europe, being in his tent about midnight, the candle burning dimly, and all the host quiet and silent, as he was musing and reuolting with him selfe, he seemed that he heard one entring the Tente into him, and looking backe vnto the dore, he sawe a terrible and monstrous shape of a body, whiche farre exceeded the common stature of men, standing faste by him without any wordes, wherewith he was sore afrayde: and yet he ventured to aske it this question. What arte thou (sayeth he) either a God, or a man? and why commest thou

vnto

vnto me? Whereto the image aunswered; I am (quod he) O Brutus, thy euill ghoste, at Philippos thou shalt sée mée. Then sayth Brutus being nothing amazed: I wil sée thée. When the sight was vanished, he called his seruants, who told him, that they neyther sawe any suche thing, neither heard any voyce at all. All that nighte Brutus coulde not sleepe one winke. In the morning very early hée goeth vnto Cassius and sheweth him his straunge vision. Cassius who despised all suche things (for he was an Epicure) ascribed the whole matter to natural causes. For his disputation hereof, is yet extant in Plutarke. Afterward Brutus (being vanquished by Augustus, and Anthony in the field of Philippi) flue himselfe bicause he would not be deliuered into the handes of his enimies.

C. Cassius sawe I. Cæsar.

Valerius Maximus, in his first booke & vj. chap. writeth, that Caius Cassius saw Iulius Cesar in the battayle of Philippi, (in a shape of greater maiestie, than any man hath) setting spurres to his horse, and running on him with a terrible threatning countenaunce: whiche when Cassius sawe, he turned his backe to the enimie, and fled, & shortly after murthered himselfe.

Drusus sawe a woman excelling all mortall creatures in maiestie.

Dio Cassius Nicæus in his Roman historie from the beginning of his 55. booke writeth of Drusus, who by spoiling Germanie far & néer on euery side, came euen to the riuer Albis, where when he could not get ouer, erecting monuments of victorie, departed back againe: For he there saw a woman, exceeding the state of mortall creatures, which met him, and sayd vnto him: Drusus, which canst fynd no end of thy gréedie desire, whether goest thou? It is not lawfull for thée to sée al these things: but rather get thée hence, for the end both of thy lyfe and worthie déedes is nowe at hand. When Drusus heard these things, he sodenly changed his course, and being in his iorney, before he came to the riuer of *Rein*, he sickned and dyed. Other like foretokens the same author reporteth to haue hapned before his

death,

death, all the whiche notwithstanding, he nothing regarded. For two yong men appeared on horsebacke vpon the rampiers, and the shryking of women was also hearde, with many other suche lyke, &c.

Plinius secundus citizen of Nouocomensis hath an Epistle of spirits appearings, written vnto his friend Sura in the .vij. booke of his Epistles, whiche we haue thought good to set downe whole in this place: Leysure (sayth he) graunteth mee libertie to learne, and giueth thee leaue to teache. Therfore I am very desirous to knowe whether thou thynke fantasyes are any thyng, and whether they haue any proper figure of their owne, and be some kynde of diuine power, or else whether they take vpon them some vayn & variable shape, according to the feare whiche we haue of them. That I should so beleeue, I am especially moued thereto by that which I heare saye happened to Curtius Rufus, who was as then, companion to the Proconsul of *Affrica*, bothe poore, and also of small reputation. And as he walked one day in a Callerie towardes the euening, ther mieteth with him the shape of a woman, more great & beautifull, than any lining creature. Wherat he being amazed, she telleth him that she is *Affrica*, and is come vnto him to foretell him of good happe to followe: First that he should go to Rome, and there take on him the state of great honour, and afterwarde, that he shoulde returne into the same prouince with full and high authoritie, and there end his dayes. Which things came all to passe. And moreouer, the same figure (as it is sayd) mette with him agayn on the shoare side, as he entred out of the ship, and came towardes *Carthage* to take his charge and regiment in hande. Afterwards falling sick, when no man dispayred of his healthe, coniecturing things to come by those that had passed, and comparing aduersitie with his former prosperitie, he vtterly cast awaye all hope of recouerie. As not this also more terrible, and no lesse mar-

Plinius secundus writing of spirits.

nellous, whiche I wyll nowe repeate as I haue hearde it tolde?

The spirit of Athens.

There was in *Athens* a godly and a very large house, but euill reported, and counted as an infortunate and vnluckie house. For about mydnight, there was hearde the noyse of iron, and if one marked it wel, the ratting of chaines, as it were a farre off at the firste, and so, nærer and nærer: shortly ther appeered an image or shape, as it were an olde man, leane and lothsome to beholde, with a long beard and staring haire: on his legs he had fetters, and in his hands caryed chaines which he always ratled together. By meanes wherof, those that inhabited the house, by reason of their fear, watched many heauie and pitifull nights: after their watching followed sicknesse, and sun after, as feare increased, ensued death. For in the day tyme also, albeit the image were departed, yet the remembrace therof, was euer presente before their eyes; so that their feare was longer than they had cause to feare. Upon this the house stode desert and solitarie, wholly lefte onto the monster whiche haunted it: yet was it proclaymed to be solde, if happily any man whiche was ignorant of this great mischiefe, would eyther buy it or hire it. Athenodorus chanced to come to *Athens* and there readeth the writing on the doore: And when he had learned the price, bycause he suspected the good cheapnesse thereof, enquiryng further, vnderstode the whole matter, and notwithstanding any thyng that he hearde, he hired the house, so muche the rather. When it waxed nighte, he commandeth his seruauntes to make his bedde in the hiter parte of the house: he taketh his writing tables, his writing wier and a candle, and sendeth all his seruantes into the inner part of the house. He himselfe settleth his mynd, his eyes and hand to write, least his mind being vnoccupied, should imagine it heard strange figures, and should bried vayne feare. In the beginning of the night, there was silence as

is in

is in all other places, but not long after the iron began to ring, and the chaines to moue: but yet he would not looke vp, nor let cease his writing, but hardned his hart, & stopped his eares. Then the noyse increaseth & draweth neere, and seemeth somtimes to be without the porche, somtimes within. Then he looketh back, & seeth and acknowledgeth the shape wherof he had heard before: the image stood still & beckned with his finger as though he had called him, the philosopher on the other side signifieth with his hand, that he should stay a while, and falleth agayne to his writing. The image shaketh his chaines ouer his head, as he sate writing. He looketh about again, and seeth him becknyng, as he did before. And so rysyng vp without delaye, taketh the candle in his hand and foloweth: the image goeth before with a softely pase, as though hee were heauily laden with chaines: After hee had turned aside into the court of the house, sodeinly vanishing away, leaueth his walking mate alone. He being forsaken, layeth herbes and leaues gathered togither vpon the place. The next day he goth to the rulers of the citie, and willeth them to commaunde the place to bee digged vp, whiche doone, they fynde boanes wrapped and tyed in chaynes: whyche the body beeing putrified and consumed with long lying in the earth, had lefte lying in bondes: these boanes beeing gathered togither, were buryed solemnely: The house, after they were orderly layde in the grounde, was euer after cleare of all suche ghostes.

In these things I must beleue other mens reports, but that which foloweth, I can boldly affirme on myne owne knowledge.

I haue one with mee, sometyme my bondesernaunt, but nowe enfraunchized and set at libertie, a man not vtterly vnlerned: with him my yonger brother lay togither in one bed. He in his own imagination seemed that he saw a certain personage sitting vpon the bedde where he laye,

putting knives vnto his head, and therwith polling off his heares. When it was day light, the heares were found on the ground, he being in very dede notted aboute ẏ crowne of his head. Shortly after the like happened vnto hym, which made all men beleeue the firste was true. The boy amongst a great many of his fellowes chaunced to sleepe in the schole, and being in sleepe, there came certayne in at the windowes (as he sayde) clothed in white garments, and shore of his heare as he lay, and so departed agayne as they came. This polling, and also his haires scattered abroade, were founde when it was day. No notable matter ensued hereof, except it were, perchaunce, that I was not accused of treason, as I shoulde haue vin, if Domitianus, who died about this time, had liued longer. For there was a libell found in his coffers, giuen vnto him agaynst me, written by master Carus. By whiche it may well be coniectured, that in so much as those which are accused, do vse to let their heare growe very long, the cutting of my friends heare, was a sure signe of escaping the great daunger, which then hong ouer my head. Wherfore I hartyly require you to strayne your learning. The matter is worthy, wherin ye may vse long and diepe consideration: and I surely am vnworthy to whom ye shold opẽ your knowlege. You may therfore (if it please you) dispute the matter on both sides, as ye are accustomed, but yet I pray you hãdle it more throughly on the one side, least ye sende me away wandring and hanging in doubt, whereas the cause of my seeking counsell is to the ende I might be quit out of doubt. Fare ye well.

What answere master Sura, (who as it appereth, was well learned) made vnto master Pliny I do not finde. But to say the truth, what sound answer could he, being a Gẽtile make herin? The like history is to be red in ẏ collections of Iohn Manlius cõmon places, who (as Philip Melancthon reporteth) doth write, that Theodorus Geza

Manlius.

had a lordship or manour place in *Campana* giuen him by Nicholas Pope of Rome. In the manour, whē by chaunce, one of his farmers had digged vp a coffin with dead mens bones in it, there sodenly appeared a spirit vnto him, commaunding him to burie the coffin againe, or else his sonne should shortly after dye. Which when the farmer refused to do, shortly after his sonne was found slayne in ẏ night. A fewe dayes after the Spirit appeared agayne vnto the husbandman, menacing and threatning him, that in case he did not burie the aforesayde bones, he would kill his other sonne also. The man taking warning by his losse, and seeing his other sonne fallen sicke, goeth vnto master Theodorus and sheweth him all the matter. He vnderstanding it, goeth with him to the manour, and there in the same place where the farmer had before digged vp the coffin, casting a new graue, they burie the coffin with the bones. As sone as these bones were layde in the graue the husbandmans sonne immediatly recouered his health.

Dion writeth that the Emperour Traianus was lead out of the house, where he hadde taken vp his Inne, in the time of an earthquake, into a more safer place.

Iulius Capitolinus which setteth out a fewe liues of the common Emperours, reporteth, that Pertinax for ẏ space of thrie dayes before he was slayne by a thrust, sawe a certayne shaddowe in one of his fishponds, whiche with a sword ready drawen threatned to slay him, & thereby much disquieted him.

Flauius Vopiscus writeth, that wheras Tacitus fathers graue opened it selfe the sides therof falling downe of their diuine accord, and that his mothers soule appeared bothe to him & Florianus day and night, as if she had bin liuing, it was a most sure and infallible signe, that he shoulde dye shortly after.

Ammianus Marcellinus writing of ẏ signes or prognosticatiōs of Constantius death, saith that he was troubled

and terrified in the night season with shapes and figures.

The same author affirmeth in his 25. booke, that a little before Iulianus died, as he sate writing in the tents following the example of Iulius Cesar, he saw the image of the publicke Genius, or God of the place (which was wont to be painted with Amaltheas horne in his hande) departing from him, more deformed and ill fauoured, than when it began to mount vp to the narrowe top of the tent.

Lucan. Lucanus as well an excellent historiographer, as also a most learned Poet, reckneth vp many forwarnings in his first booke of the battaile of Pharsalia which chaunsed before the great conflict betwéen Iulius Cesar, and great Pompeius: and amongst other things, he writeth thus.

*The trumpets blew, and looke euen as the battaile ioynd apace,*
*So did the night with silent shaades increase hir darkishe face.*
*And then the ghosts of Sylla fierce, were plainly seene in field,*
*Therby declaring euill signes, of blood that should be spilde.*
*And by the flud of Anion, the husbandmen did spye*
*Great Marius, out of broken graue his head aduauncing hiye.*

## CHAP. XIII.

A proofe out of the histories of the auncient Churche, and of the vvritings of holie Fathers, that there are vvalking Spirits.

If we reade ouer the Ecclesiasticall histories, we shall finde many of these examples. Sozomenus. writeth in his ecclesiasticall historie, the sixt booke and 18. chapter, of one Apelles a blacke Smyth by occupation (whose name was at that time very famous throughout Egipte, for the gifte of working miracles, wherewith he was inuewed) who as he was one night hard at his work, had appering vnto him, a vision of a Diuel in the likenesse & attire of a very beautiful woman, mouing & intising him to ye vice of lechery. But he sodenly catching ye yron which he wrought on, glowing hot

Sozomenus.

out

out of the fire, thrust it in ye Diuels face, & scorched his visage, wherat he fretting & crying out, in al hast fled away.

Likewise in his 7. booke and 23. chap. writing of the sedition raised at Antioch for the immoderate exactiō and tribute which Theodosius layd on ye citie in ye time of warrs, wherby the people being offended ouerthrewe the images of the Emperour and his wife, dragging them in roapes about the citie, and reporting al kinde of villanie and dispite against thē: thus he saith. But in the night before, assone as the rebellion began, immediatly at the breake of the day, it is certainly reported there was a straunge sight seene, of a woman hauing a huge stature and most horrible looke, running up and downe the cittie through the streats aloft in the aire, whisking & brating the aire with a whip, rendring a fearfull sound. That as men are wont to prouoke wild beasts to anger, whiche serue for publike spectacles: euen so it seemed, some euil angell by the crafte of the Diuell stirred up that commotion amongst the people.

Theodorus Lector: in his first booke of collectanies out of the ecclesiasticall historie writeth, that as Gennadius patriarch of Constantinople, came downe to the high aultar to make prayers and orisons, there appeared vnto him a certaine vision or spirit in a most horrible shape and figure, which so sone as he had sharplie rebuked, straightwaye he herd a voice crying out alone, ye so lōg as he lived he would giue place & cease, but whē he was once dead he would surely ransack & spoyle the Church. Which when ye good father heard, he ernestly prayed for ye preseruatiō of ye Church, & sone after departed this life. There are many things to be read in Gregorius Nicephorus, who setteth forth ecclesiasticall matters at large, & Abbas in ye lives of ye Apostles, concerning visions, dreames, miracles of saints, and also appearings of spirites. For wise men iudge, they were more diligent & redie in describing such things, than in other maters, which might haue bē to greater purpose

Theodorus.

Nicephorus.

and

and much more profitable for the readers to vnderstand.

He that readeth ouer the Hystories, whiche in tymes paste haue ben written, (and that especially by Monkes) shall mete with an innumerable company of these sorte: Yet by the waye I must nedes say this, that very many things haue bene written by them, whych the Readers maye iustly suspecte, and stande in greate doubte of.

Ludouicus Viues, Beatus Rhenanus, and many other learned men of our tyme, in describing other things do synde greate fauste with the Chronicles written by Monkes, for that they were gathered together by unlearned dottes without any iudgement. But let euery man estimate of them as his lyst. For albeit there are diuers things in them very foolish & ridiculous, yet it may be well thought that many things were so in very deed, as they haue committed them to writing.

A man shall mete with many places concerning visions & appearings of spirits, euen in the old fathers also.

Ambrose. S. Ambrose in his 90. Sermon writeth of a noble Virgin named Agnes, who was crowned with martirdom for the profession of christian religion. And as hir parents watched one night by hir grave, they saw about mitnight, a goodly companie of Virgins clothed in golden vayles, amongst whom also was their daughter, arayed like vnto the rest: who willing the other virgins to stay a while, turning hir self towards hir parentes, willeth them in any case, not to be wayle hir as if she were dead, but rather to reioyce with hir, for that she had obtained of god eternal life. Which as soon as she had spoke, she immediately banisht out of sight.

Augustine. S. Augustine declareth in his booke, De cura pro mortuis agenda, that when the Citie of Nola was besieged by the Barbarians, the citizens saw Felix the martyr plainly appearing vnto them. Touching S. Gregorie, who in his Dialogues writeth many suche things, we will intreate hereafter when his [illegible].

Felix appeared at Nola.

Gregorie.

Ye shall reade of many suche lyke in the liues of the auncient fathers, which all are not to be releited as vaine and fabulous, for some parte of them were written by graue and learned men, whereof letting the rest passe for breuitie sake, I will heere rehearse one short historie.

It is to be seene in the life of Ioannes Chrysostom, that Basiliscus Byshoppe of *Comane* (who suffered as a Martir with Lucianus the Priest at *Antioch*, vnder Maximianus the Emperor) appeered vnto Sainte Chrysostome, when he was in exile, and sayde vnto him: Brother John, be of good comforte, for to morrowe we shall be togither. But first he appeered to the Priest of that Churche, and saide vnto him: prepare a place for our deare brother John, who wyll shortly come hither. Which things the euent proued afterwardes to be true.

Basiliscus appeared to Chrysostome.

## CHAP. XIIII.

That in the Bookes set foorthe by Monkes, are many ridiculous and vaine apparitions.

WE made mention a litle before, of Chronicles written by Monkes. Nowe as touching their legendes of Saintes (as they terme their storehouses of examples, and liues of auncient Fathers, in the whiche are many apparitions of Deuils and Spyrits,) verily there is no cause at all why we shoulde ascribe much vnto them, for the most parte of such stuffe as is sette forth in them, haue no shewe nor likelyhode of truthe: perchaunce their mynde was to bring men to great feare and Religion by those their counterfeited and imagined histories. But concerning these, this place now serueth not to intreate.

The like may be saide, of many superstitious Popishe wryters, who following these mens steppes, haue writtē

many vpon either mens credit and reportes, which least any man think I write, being moued with enuie or hatred of the persones, I will shewe you one onely history or fable amongst so many, that you may thereby haue as it were a taste of that which I sayde euen now.

S. Severine Bishop of Colen.

Petrus Damanus, who first was a Monke after the order of S. Benedict, and afterward bishop of Ostia, a man of great estimation among Papistes, as well for the opinion they had of his learning, as for the shewe of his vpright liuing, telleth a storie of a certain Monke of Colen, who on a time passing ouer a Riuer on horsebacke, espied Saint Severinus sometime Bishop of Colen on the riuer, who not long before was departed this life, & being buried at that time, was much renowned for doing sundrie miracles. This Bishop catcheth holde on the Monkes bridle, and would not lette him passe any further: wherewith the Monke was sore afraide, and diligently enquired of him, why he being so notable a man, was there withholden in that place. The Bishop then required him to lend him his hande, that he might vnderstande by feeling howe it was with him, whiche when he had done, & that the Bishoppe had dipped the Monkes hande downe into the water, sodenly in one moment al the flesh of his hand, by reason of the extreame heate, was scalded off, so that the bones only remained al bare. Vnto whom then the Monke: Sith (quod he) thou art so famous a man in the Church, how cõmeth it to passe that thou art so grieuously tormented? The Bishop answered: only for this cause, for that I haue not sayde ouer my Canonicall houres in due time distinctly as I should haue done: for I was in the Emperors Court busied and occupied with matters of his priuie Counsell, in the meaning whereof by all my prayers at once, all the rest of the daye I was troubled with other busines: and for that cause do I now suffer this punishment of miserable heat. But let vs both

together

togither call vnto Almightie God, that it may please him to restore thy hand againe, which came presently to passe assoone as they had thus sayde. And then spake he to the Monke saying: Go my sonne and destre the brethren of our Church, as also al other of the Clergie ther, to poure out their prayers for me, to give almes to the poore and needie, and to persever incessantly in offring vp continual sacrifice for me, for so sone as these things shalbe fulfilled, I shall be deliuered out of these my torments, and shal be ioyfully translated to the fellowship of those blessed Citizens of heauen, which do earnestly destre my company. Out of this historie this argument or reason they make: Yf that good and Godly Byshop, who being ouercharged with affaires of the Emperor leading to publike wealth, could not dispatche his talke of prayers in due time, and therefore is so miserably vexed and tormented, what punishment may they looke for, which hauing no necessarie businesse, say ouer the Canonicall houres very coldely, or else leaue them cleane vnsayde, that they maye the better followe there owne lustes and vaine deuises? And here note by the waye, they make no mention at all of omytting those things which God hath expresly cōmanded vs. But in case the Popishe Bishoppes do verily beleeue this storie to be true, let them thinke with themselues, howe they can be able to excuse themselues before the Judgement seate of Almightie God, for that they are content to be created Bishoppes of those Churches, wherof notwithstanding they haue no care nor regarde, but eyther wholy indangle themselues with worldly matters, or if they do deale in matters of ye church, their whole study is directed to this end, to stop the sincere preaching of Gods word, and to tread those vnder foote, whose minds are occupied day & night, to ye auauncing & setting forth of gods glory. Of this stampe and sorte are most of those things wherwith the Monkes inferced and stuffed their bookes.

## CHAP. xv.

A proofe by other sufficient writers, that Spirits doe sometime appeare.

Alexander Alexandro.

AS touching other notable writers, they also make mention of spirits which doe often times appeare. Alexander ab Alexandria, an excellent Lawier, born at *Naples*, in his second booke *Genialium dierum*, and ninth chapter, writeth that a certaine familiar friend of his, of good credite, did celebrate the funeral of one of his acquaintance, and as he returned towardes *Rome*, he entred into an Inne fast by the waye, bicause it was nyght, and there layde himselfe downe to rest. As he laye there alone broade awake, sodenly the Image of his friende lately deceased, came before him marueilous pale and leane, euen as he was when he saw him last on his death bed, whome when he beheld, being almost beside himselfe with feare, he demaunded of him who he was? but the goste making no answere, but slipping of his clothes layde him downe in the same bed, and drewe neare, as if he woulde haue embraced him. The other gaue him place, and keping him of from him, by chaunce touched his fote, which seemed so extreamly cold, as no ice in the worlde might be compared vnto it. Wherat the other looking very lowringly vppon him, take vp his clothes againe, and rose out of the bed, and was neuer afterwardes seene. He reporteth other histories in the same place, which happened in his time. He lined about foure score yeares ago, as neare that time.

Baptista.

Baptista Fulgosus, Duke of Genoa, in his booke of memorable thinges of Emperours, Princes, Dukes, &c. (which he wrote being in exile to auoyde idlenesse) Touching straunge and monstrous things) writeth that in the

the Courte of Mattheus, surnamed the great Shyrife of ẏ Citie, in the Euening after sunne sette, there was seene a man farre exceeding common stature, sitting on a horse in complete armour: who when he had ben ther seen of many, by the space of an hour, in the end vanished away to ẏ great terrour of those that beheld hym. About three dayes after in like maner, two men on horsebacke of the same stature, were seene in the same place, about three houres within night, fighting togither a long season, and in the ende vanished away as the other dydde before. Not long after, Henry the seuenth Emperor, departed this life, to the vtter vndoing of all the Shirifes.

Immediatly after this Hystorie, he putteth an other more worthie memorie than the formost. Lodouicus father to Alodisius, ruler of *Immola*, not long after he died, appeared vnto a Secretarie, whom Ludouicus had sente to *Ferraria*, as he was on his iourney, ryding on a horse with a Hauke on his fist, as he was wonte when he liued, and willed the secretarie (albeit wonderfully afraid) to bid his Sonne the nexte daye to repaire vnto the same place, for he had matter of greate importance to declare vnto him. Which when Ludouicus heard, partly bycause he could not beleeue it, partly for that he douted som body laye in waight for him, he sent an other to answere in his roome. With whome the same soule meeting as it did before, lamented very much that his Sonne was not come thither, for if he had so doene, he saide, he would haue opened many other things vnto him. But as then he willed the messanger to tell him, that twentie two yeares, one month and one day being passed, he should loose the rule & gouernment whiche he nowe possessed. As soone as the time forshewed by the ghost was expired, albeit he were very circumspect and careful, yet the same night, the souldiours of Phillip Duke of *Millen*, with whom he was in league & therfore stood in no feare of him) came ouer the

ditches hard frosen with ice vnto the walles, and rasing vp ladders, take both Citie and Prince togither.

Phillip Melanchthon writeth in his booke *de anima*, that he himselfe hathe seene some spirites, and that he hath knowne many men of good credite, whiche haue auouched not only to haue seene ghostes them selues, but also ỹ they haue talked a great while with them. In his booke which he intituleth Examen Theologicum, he reherseth this historie. Which was, that he had an aunt, who as she sat very heauily by the fire, after hir husband was deade, two men came into hir house, whereof the one being verie like, saide he was hir husband deceased, the other being very tall, had the shape of a Franciscan Frier. This that seemed to be the husband, came neere the chimney saluting his beauie wife, bidding hir not to be afrayde, for (as he saide) he came to commaunde hir certaine things: then he bid the long Monke to goe aside a while into the Roue hard by. And there beginning his talke, after many wordes, at the last he earnestly beseecheth, and most hartily desireth hir, to hire a Priest to say Masse for hys soule, and so being readie to departe, he bindeth hir giue him hir right hande: which thing (she being sore afraide) abhorring to do, after he badde faythfully promysed she shoulde haue no harme, she giueth hir hande, which albeit in deede it had no hurte, yet did it seeme to be so scratched, that euer after it remained blacke. This being done he calleth forth the Franciscane, and hastily going forth togither, they vanysh away. Ioannes Manlius in his collectanies of common places, writeth concerning other spirits which he and other men also did see, the first tome in the chapter *De malis spiritibus et ipsorum operibus*, and also in the chapter *De satisfactione*.

Melanchthons aunte.

Ludouicus Viues.

Ludouicus Viues, saythe in his firste booke *De veritate fidei* that in the newe world lately found out, ther is nothing more common, than not only in the night time

but alſo at none in the mioday, to ſee ſpirits aparātly, in the cities & fields, which ſpeake, cōmaund, forbyd, aſſault men, feare them & ſtrike thē. The very ſame do other repoꝛt which deſcribe thoſe nauigations of the gret Ocean.

Hieronimus Cardanus of *Millen*, excellently ſene in philoſophie & phiſicke, remembꝛeth a great many of theſe apparitions in his bookes *De ſubtilitate, et varietate rerum:* which who ſo lyſteth to reade, I refer hym to his bookes, foꝛ I am deſirous to be bꝛiefe. Hieronimus Cardanus.

Olaus Magnus Archbiſhoppe of *Vpſalia* in *Sueuelande*, declareth in his hiſtoꝛie *De Gentibus Septentrionalibus*, the 2. booke and 3. chap that ſpirits apeare in *Iſeland*, in ꝗ ſhape & likeneſſe of ſuch, as men are acquainted withall: whom the inhabitants take by the hande in ſtead of their acquaintance, befoꝛe they haue heard any woꝛde of thoſe their acquaintance death, whoſe ſimilitude and likeneſſe they take on thē, neither do they vnderſtand that they are deceiued befoꝛe they ſhꝛink & vaniſh away. Theſe things haue I bꝛought togither both out of the olde & alſo newe wꝛyters, ꝙ it myght plainly apeare, that ſpirits do often times walke and ſhewe themſelues vnto men. Olaus.

## CHAP. xvi.

Daily experience techeth vs that ſpirits do appear to mē.

TO al the premiſſes befoꝛe handled, this alſo is to be added, which no man tā deny, but ꝙ many honeſt & credible perſons of both kinds, alwel men as women, of whom ſom ar liuing, & ſome alredy departed, which haue & do affirm, that they haue ſomtimes in the day, & ſomtimes in the night ſeen & hard ſpirits. Some mā walketh alone in his houſe, & behold a ſpirit apereth in his ſight, yea & ſomtimes ꝙ dogs alſo perceue thē, & fal down at their maſters fete, & will by no meanes depart fro thē, foꝛ they ar ſoꝛe afraid themſelues tu. Some man goeth to bed, and laieth him down to reſt,

and

and by and by there is some thing pinching him, or pulling off the clothes: sometimes it sitteth on him, or lyeth downe in the bed with him: and many times it walketh vp and downe in the Chamber. There haue bene many times men seen, walking on foote, or riding on horseback, being of a fierie shape, knowen vnto diuers men, & suche as died not long before. And it hath come to passe lykewise, that some eyther slayn in the warres, or otherwise deade naturally, haue called vnto their acquaintance being aliue, and haue bene knowen by their voice.

Spirites requiring helpe.

Many times in the nyght season, there haue beene certaine spirits hearde softely going, or spitting, or groning, who being asked what they were, haue made aunswere that they were the soules of this or that man, & that they nowe endure extreame tormentes. Yf by chaunce any man did aske of them, by what meanes they might be deliuered out of those tortures, they haue aunswered, that in case a certaine numbre of Masses were song for them, or Pilgrimages vowed to some Saintes, or some other such like deedes done for their sake, that then surely they shoulde be deliuered. Afterwardes appearing in greate lyght and glorie, they haue said that they were deliuered, and haue therefore rendred greate thankes to their good benefactours, and haue in like manner promised, that they will make intercession to God and our Ladye for them. And hereby it may be well proued, that they were not alwayes Priestes, or other bolde and wicked men, whiche haue fayned themselues to be soules of men deceased, as I haue before saide, in so muche that euen in those mennes chambers when they haue bene shut, there haue appeared such things, when they haue with a candle diligently searched before, whither any thing haue lurked in som corner or no. Many vse at this day to serch and sifte, euery corner of the house before they go to bed, ẏ they may sleep more soundly: & yet neuerthelesse, they

heare

heare some scrying out, and making a lamentable noise. &c.

It hath many times chaunced, that those of the house haue verily thought, that some body hath ouerthrowne the pots, platters, tables and trenchers, and tumbled thē downe the stayres: but after it waxed day, they haue found all things orderly set in their places againe.

It is reported, that some spirits haue throwne the dore of from the hookes, and haue troubled and set all things in the house out of order, neuer setting thē in their due place againe, and that they haue marvellously disquieted men with rumbling and making a great noise.

Sometimes there is heard a great noise in Abbeis, and in other solitarie places, as if it were coupers hooping and stopping vp wine vessels, or some other handicraftes men occupied about their labour, when it is most certayn, that all in the house are gone to bed, and haue betaken themselues to rest.

When houses are in building, the neighbours many times heare the carpenters, masons, and other artificers handling all things in such sorte, as if they were busily labouring in the day time. And this straunge wonder is ioyfully receiued as a sure token of good lucke. Builders heare spirits in the night.

There be some which iudge it commeth to passe naturally, that we suppose we heare these things in the nighte, which we heard before in the day time. Which question I leaue to be discussed of better learned than my selfe.

Pioners or diggers for mettal, do affirme, that in many mines, there appeare straunge shapes and spirites, who are apparelled like vnto other laborers in the pit. These wander vp and down in caues and vnderminings, & seeme to besturre them selues in all kinde of labour, as to digge after ẏ veine, to carrie together oare, to put it into baskets, and to turne the winding whele to drawe it vp, when in very deede they do nothing lesse. They very seldome hurte the laborers (as they say) except they prouoke them by Diuells are in Mines.

laughing and rayling at them: for then they threw grauel stones at them, or hurt them by some other means. These are especially haunting in pittes, where mettall moste aboundeth.

A certayn godly and lerned man wrote once vnto me, of a stluer mine at Dauosium in the *Alpes*, vpon the which Peter Buol a noble man, the Schultish of the same place, (whom they cal Landammanus,) had bestowed great cost a fewe yeres before, and had gathered therby good store of riches. In the same myne was a spirite or Diuell of the mountayne, who when the laborers filled the stuffe they had digged into their vessels, he seemed, for the most parte, euery Fryday, to be very busie, pouring the mettals of his owne accord out of one basket into an other. Wherewith the Schultishe was not offended: and when he would eyther descende into the pit, or come vp agayne, blessyng him selfe with the signe of the Crosse, he neuer receyued hurt. It chaunced on a tyme that whyle the sayde spirit was to busie intermedlyng himselfe with euery thing, one of the myners being offended therewith, began to rayle at hym very bitterly, and with terrible cursing wordes, byd him get him thence in the diuels name. But the spirit caught him by the pate, and so writhed his necke about, that his face stode behynde his backe, yet notwithstanding he was not slaine, but liued a long time after, well knowne vnto diuers of his familiar friends, whiche yet liue at this day, howbeit he died within a fewe years after.

Agricola. Georgius Agricola, whose learned works whiche he wrote of mettalles be yet extant in the end of his booke of creatures liuing vnder the earth, he maketh two kinds of Diuels haunting in certayne Mynes abroade. For he sayth, there are some cruell and terrible to beholde: whiche for the moste parte, do very much annoy and hurt the labourers digging for mettall.

Suche a one was he whiche was called Annebergius,

who

who only with his breath, destroyed above. xij. labourers at once, in the caue called Corona Rosacea The wynde wherewith he slewe them, he lette fli out of his mouth: for he appeared in the similitude and lyknesse of an horse.

Suche an other was Snebergius, who wearyng a black roll about his necke, take vp a labourer aloft from the grounde, and sette him in the brinke of a certayne exceadyng deepe place, where had sometyme bene great store of siluer, not without greuous bruising of his body.

And againe he saith, there be some very milde and gentle, whome some of the *Germans* call Cobali, as the *Grecians* do, bycause they be as it were apes and counterfeiters of men: for they leaping, and skipping for ioy do laughe, and seeme as though they did many things, when in very deede they do nothing. And some other call them Elues, or Dwarfes of the Mountaynes, thereby notyng their small stature, wherein they commonly appeare. They seeme to be hoare, wearyng apparayle lyke the mettall fyners, that is, in a petycote laced, and an apron of lether about their loynes. These hurte not the labourers, except they misuse them, but do imitate them in all their doings. And he sayth, they are not much vnlike vnto those whom the *Germans* call Gutels, bycause they seeme to beare good affection towardes men, for they kepe horses, and do other necessary businesse. They are also lyke vnto them whom they cal Trulli, who taking on them the fayned shapes of men and women, do serue as it is sayd, like seruants, both amongst other nations, & specially amongst the *Suetians*.

Touchyng these spirits haunting mynes of mettal, ther is somwhat to be read in Olaus Magnus de Gentibus Septentrionalibus, the 6. booke and. x. chapter.

They whiche sayle on the greate Ocean sea, make report, that in certayne places, where the Anthropophagi do inhabite, are many spirites, whiche do the people there very much harme. Which are people that eate and deuoure men.

Yeere many straunge things might be brought concerning visions appearing vnto men in their slepe: and also of them, which being in a traunce, haue lyen a whole day and more without moeuing, lyke vnto dead men: and after being restored to them selues agayne, haue told many miraculous things which they haue seene.

Cicero. Cicero writeth of maruellous things in his booke of diuination, or soothsaying. And so do many other men also.

Augustine. Augustine himselfe reciteth in many places of his bookes, that some after they were dead, haue warned many their frendes of diuers matters, and haue disclosed vnto them secrete things, which were to come, and haue shewed sicke folkes good remedies for their diseases, and haue done many suche like things.

Auenzoar Albumaro, a physition of *Arabia*, writeth, that he receiued an excellent medicine for his sore eyes, of a physition lately deceased, appearing vnto him in his slepe as Marsilius Ficinus doth testifie, writing of the immortalitie of the soule. Lib. 16. cap. 5.

Matth. 1. & 2. The holy Scriptures also teache vs, that God hath reuealed many things vnto men by dreames. S. Mathew in his first and second Chapter writeth, that the angell of God appered many tymes vnto Ioseph, our Sauior Christes foster father in a dreame, and commanded him to beware of those which lay in wayt to destroy Christ Iesus.

Acts. We reade in the tenth chapter of the Acts of the apostles, that saint Peter fell into a traunce, saw the heauens open, and saw a vessel, as it were a greate sheete, descende downe vnto him from heauen, knit together at the foure corners, wherin were all maner of foure footed beasts of the earth, and wylde beasts, and creping things, and fowles of the heauen. And there came a voyce vnto him: Rise Peter, kill and eate.

Acts. 16. And in the .xvj. chapter, as S. Paule was yet in *Asia*, coming downe towardes *Troada*, this vision appeared vnto him:

him: There stode a man of *Macedonia* and prayed him, saying: Come into *Macedonia* and help vs. Hereby Paul gathered, it was the will of God, that he should passe the sea, and should preache the Gospell in *Macedonia*.

But I purpose not to write of Spirites and visions appearing vnto men in their sleepe, least my Booke growe vnto an huge volume: but only of those which we sensibly see when we are awake.

## CHAP. XVII.

That there happen straunge wonders and prognostications, and that sodeyn noises and cracks and such like, are hearde before the death of men, before battaile, and before some notable alterations and chaunges.

IT happeneth many times, that when men lye sicke of some deadly disease, there is some thing heard going in ỹ chamber, like as the sicke men were wonte, when they were in good health: yea & the sicke parties them selues, do many times hear the same, and by and by gesse what will come to passe. Oftentimes a litle before they yeld vp the ghost, and some time a litle after their death, or a good while after, either their owne shapes, or some other shadowes of men, are apparantly seene. And diuers times it commeth to passe, that whē some of our acquaintaunce or friends lye a dying, albeit they are many miles off, yet there are some great stirrings or noises heard. Sometimes we thinke the house will fall on our heads, or that some massie and weighty thing falleth downe throughout all the house, rending and making a disordered noise: and shortlie within fewe monthes after, we vnderstande that those things happened, the very same houre that our friends departed in. There be some men, of whose sticke none doth dye, but that they obserue and

marke some signes and tokens going before: as that they heare the doores and windowes open and shut, that some thing runneth vp the staires, or walketh vp and downe the house, or doth some one or other such like thing.

But here I cannot passe this in silence: that there are many superstitious men, which vainly perswade themselues that this cousin, and this or that friend of theirs wil shortly dye. For in the end, the falling out of the matter it selfe sheweth it was a vayne and false perswasion, that they vnderstod suche things by any signes.

Cardanus. Cardanus in his booke *De varietate rerum*, writeth, that there was a certeine noble familie at *Parma* in *Italy*, out of the which so often as any one died, there was seene an olde woman in the chimney corner. On a certaine tyme she appeared, when a mayden of the same familie laye very sicke, and therefore they cleane dispayred of hir life: but some after she recouered againe, and in the meane while, an other, which was in good helth, sodainly dyed.

There was a certaine parishe priest, a very honest and godly man, whom I knewe well, who in the plague time, could tell before hand, when any of his parishe should dye. For in the night time he heard a noise ouer his bed, like as if one had throwne downe a sacke full of corne from his shoulders: which when he heard, he would say: Some an other bideth me fare well. After it was day, he vsed to inquire who died that night, or who was taken with the plague, to the end he might comfort and strengthen them, according to the duty of a good pastour.

It hath bin often obserued in Guilde halles where Aldermen sit, that when one of those Aldermen was at the point of death, there was heard some rattling about his seate, or some other certeine signe of death. The same thing happeneth beside pewes and stalles in Churches, or in other places where men are often conuersaunt or accustomed to exercise their handy labour.

In

In Abbeys, the Monks ſeruaunts or any other falling ſicke, many haue heard in the night, preparation of cheſts for them, in ſuch ſorte as the coffinmakers did afterwards prepare in deede.

In ſome countrey villages, when one is at deaths dore, many times there are ſome heard in the Euening, or in the night, digging a graue in the Churcheyarde, and the ſame the next day is ſo found digged, as theſe mē did heare before.

There haue bin ſāme ſome in the night whē the moone ſhined, going ſolemnlie with the corps, according to the cuſtome of the people, or ſtāding before the doores, as if ſome bodie were to be caried to the Church to burying. Many ſuppoſe, they ſee their owne image, or as they ſaye, their owne ſoule, and of them diuers are verily perſuaded, that except they dye ſhortlie after they haue ſāme them ſelues, they ſhall liue a very great time after. But theſe things are ſuperſtitious. Let euery man ſo prepare him ſelfe, as if he ſhoulde dye to morrowe, leſt by being to ſecure, he purchaſe himſelfe harme.

There happen other ſtraunge things alſo. For when ſome lye in the priſon in chaynes, readie to ſuffer puniſhmēt for their offēces, many times in the night ſeaſon there is heard a great noiſe and rumbling, as if ſome body were breaking into the gayle to deliuer ẏ priſoners. When mē come to vnderſtand ẏ matter, they can neither heare, nor ſee any body, and the priſoners likewiſe ſay they heard no manner thing.

Some executioners or hāgmen do report, ẏ for the moſt part they knowe before hand whether any mā ſhall ſhortlie be deliuered into their handes to ſuffer: for their ſwords will moue of their owne accord. And there are other that ſaie, they can tell before, after what ſorte the priſoners ſhall ſuffer.

Many wonderfull and ſtraunge things happen about

thoſe which wilfully caſt away themſelues. Sometime their corpſes muſt be caryed a great way off, before they being thruſt in a ſacke can be throwne into the ſea: and being layd in a waggon or cart, the horſe could ſcant draw them downe the hill, but vp the hill they need not labour at all, for the carte woulde runne very faſt of his owne accorde.

Some men being ſlayne by theeues, when the theeues come to the dead body, by and by there guſheth out freſhe blood, or elſe there is declaration by other tokens, that the theefe is there preſent. Plato writeth in the firſte booke of his lawes, that the ſoules of ſuche as haue ben ſlayne, doe oftentymes cruelly moleſt and trouble the ſoules of thoſe whiche ſlewe them. For whiche cauſe Marſilius Ficinus doth thinke it chaunceth, that the wounde of a man being ſlayn, while the carkas lyeth on the ground, doth ſend out blood againſt him, whiche woundes him, if he ſtand nere loking on his wounde. Whiche thing bothe Lucretius affirmeth to come to paſſe, and alſo Iuſtices haue diligently obſerued. Dido in Vergile thus threatneth Aeneas.

*And when the cold of death is come, and body voyde remayne,*
*Eche where my haunting ſpirite ſhal purſue thee to thy payne.*

The like place is in Horace & in other Poets. As a theef ſitteth at the Table, a cuppe being ouerthrowne, the wyne perceth through the whole and ſounde woode of the table, to all mens admiration.

Touching theſe and other ſuch marueilous things there might be many hiſtories and teſtimonies alleaged. But whoſoeuer readeth this booke, may call to their remembraunce, that they haue ſéne theſe and ſuche like things themſelues, or that they haue heard them of their friends and acquaintaunce and of ſuch as deſerue ſufficient credit.

Before the alterations and chaunges of kingdomes and in the time of warres, ſeditions, and other daungerous ſeaſons, ther moſt cõmonly happẽ very ſtrãge things in ye aire, in the earth, & amõgſt liuing creatures clean cõtrary to the

De animorum immortalitate. li. 16. cap 5.

Virgill.

to the vsuall course of nature. Which things mē cal, wonders, signes, monsters, and forewarnings of matters to come. There are seene in the aire, swords, speares, & suche like innumerable: there are heard and seene in the aire, or vppon the earth whole armies of men encountring together, and whē one part is forced to flye, there is heard horrible cries, and great clattering of armour. Gunnes, launces and halberdes, with other kindes of weapons and artillerie, do often times moue of their owne accord as they lye in the armories. When as souldiers marche towards their enimies, and their ensignes will not displaie abroade but folde about the stanner bearers heads: if the souldiours be therewith amazed, they surely persuade themselues there is some greate slaughter towards. It is sayde also, that horses will be very sad and heauie, and will not lette their masters sit on their backs, before they go to the battaile wherin they shall haue the ouerthrowe: but whē they are coragious and lustilie neighing, it is a sure token of victorie. Suetonius writeth, that the company of horses which Iulius Cesar let run at libertie, neuer to be put to labour againe, did weepe aboundantly when Cesar was slayne.

Suetonius.

When Miltiades addressed his people against the *Persians*, there were heard terrible noises before the battaile, and certaine spirits were seene, which the Athenians afterwards affirmed to be the shadowe of Pan, who cast suche a feare on the *Persians*, that they turned their backs and fled. Therof Terrores Paniei take their name, being spoken of sodayn feares vnloked for, and terrours, suche as Lymphatici metus are, which drive men out of their wits being taken therwith.

Before the *Lacedemonians* were ouerthrowne in ẏ battaile at Leuctris, the armour moued, & made a great noise in the tēple of *Hector*. At the same time the dores of Hercules temple at Thebes being fast shut with barres, opened sodainly of their owne accord: and the weapons and ar-

Cicero de diuinatione.

mour which hong fastned on the wall, were found lying vppon the grounde. These things are to be read in Cicero his firste booke De diuinatione.

In the second warres of *Carthage*, the standerd bearer of the first battaile of pphemen, coulde not remoue his ensigne out of his place neither yet whē many came to helpe, they could any thing preuayle. These and suche other signes of euill lucke, Caius Flaminius the Consul nothing regarded, but same after his army was discomfited, and he him selfe slayne. Concerning which matter, Titus Liuius writeth at large. In the beginning of the warres waged with the people called Marsi, there was heard out of secrete places, certaine voices, and noyse of harnesse, which foreshewed the daunger of the warres to come. Liuie.

Plinie writeth in his. 2. booke and 59. chapter, that in the warres with the *Dane*, and many times before, there was heard the clashing of armoure, and the sounde of trumpets out of Heauen. Plinie.

Appianus declareth what signes and wonders went before the ciuill warres at *Rome*: what miserable cries of men, clashing of armoure, & running of horses were heard no man seing any thing. Appianus.

Valerius Maximus in his firste booke and 6. chapter of straunge wonders, writeth how Cneius Pompeius hadde warning before, not to fight the fielde with Iulius Cesar: for as he launced off, at Dirrachium, his souldiours were taken with a sodayne feare: and in the night likewise before the battaile, their harts and courages sodainly failed them. And after the same author addeth, that which Cesar him selfe roberseth in his 3. booke De bello ciuili: to wit that the very same day wherin Cesar fought his fortunate battaile, the crying of the armie, and the sound of trumpets was herd at *Antioche* in *Syria*, so sensibly, that the whole city ranne in armour to defende their walles. The very same thing he sayth, happened at Ptolemais, and that at Valerius Max. li. 1. cap. 6.

Per-

Pergamus in the most priuie and secret parts of the temple where none may enter, saue only priests, which place the *Grecians* call ἄδυτα, there were hearde the sounde of drummes and timbrels.

The historiographers reporte, that Castor and Pollux haue bin often seene in battailes sitting on white horses, & valiantly fighting against ye enimies campe. Plutarch writeth in Coriolanus life, that they were seene in the battaile against Tarquinius, and that immediatly after, they bare tidings to *Rome* of ye victorie. The selfe same writeth Titus Liuius also in his 8. booke of his first decade. We may read in the history of the siege of the noble citie of *Magdeburge* in *Saxonie*, that the enimie which laide siege to the towne, so often as the citizens issued out to skirmish with them, supposed that one vpō a white horse came riding before the citizens battaile, when as the citizens them selues saw no such man. Iosephus in his booke of the warres in *Iurie*, recordeth what strange signes happed before the destructiō of Ierusalem: which were, that a brasen gate being fast rampierd with barres, opened in the night time of his owne accord. And that before ye sunne sette, there were seene chariots in the aire, and armies of men well furnished, enuironing the citie round about. And that at Whitsentide, as ye priests entred the temple to celebrate diuine seruice, they heard a great noise, & by and by a voice crying Magrenus hinc. Let vs departe hence. He reckeneth vp other like things, which we neede not repeate in this place. The same night that Leo of Cōstantinople was slayne in ytreple, the trauelers by sea heard a voice in ye aire which same: that Leo has roared out euen to the same place.

Castor and Pollux.

Plutarch.

Iosephus.

Felix Malleolus doctor of both ye laws, master of Solodor, & canon at Tigurie, a mā of great reding, as it may easily apere by his lerned writings which are yet extāt. (For he liued about ye time whē ye coūcel of Basil was holde) writeth in his book de nobilitate, c. 30. ye it is to be said in ye hiderie

Felix Malleolus.

of Rodulphus king of the Romains, that when the sayde Rodulphus had vanquished Othotarus, king of *Bocmen*, continuing on the place all nyght, where the battell was fought, about mydnight, certain spirites or Deuils, with horrible noyse and tumulte, troubled and disordered his whole armie. And that those were spirites walkyng by night, it appeared hereby, that they sodeynly vanyshed away lyke smoake.

The same Author writeth in his .xxvi. chapter, That in the yeare of our Lorde, 1280. as one of the Plebans (as they call them) belonging to the churche of *Tigurine* preached to the people, the graue stone of the tumbe or sepulchre of the two martyrs Felix and Regula, patrones of the same place, violently broke a sunder, no man mouyng or touching it, giuing a horrible sound lyke unto thunder, so that the people were no lesse astonished and afrayde, than yf the vaute of the Churche had fallen downe. And he sayth, that the same yeare, the third day of October, the greater part of the citie of Tigurum was brent with fire, and more ouer, that sedition was moued amongest the Citizens, for certaine Ecclesiasticall disciplines, and for the Imperiall Banne (as they terme it.) In the yere of our Lord. 1440. ẏ twelfth day of December, at the dedicatiõ of the foresayde churche, about midnight, there was the like noyse hearde, and immediatly after followed ciuill warres, whiche the *Tigurius* held with uncertaine successe against the other Heluetians, for the space of seuen yeares and more.

The same writer in the .33. Chap. hath, that at the same tyme in the yeare of our Lorde. 1444. before that valiaunt battayle, whiche a fewe Heluetians fought agaynst the innumerable companye of Lewis Dolphine of Frannce, taught by the wall Basill, in the tyme of generall ẏ Councell, there was hearde certayne nyghtes about those places, the alarme of Souldiours, the clattering of harneys, and the noyse of menne encountring togyther, &c.

Here I purposely omitte many suche lyke examples, for there are many Bookes, bothe of auncient and also of newe writers, touchyng straunge signes and wonders, wherin these may be redde.

## CHAP. XVIII.

It is proued by testimonies of holy scripture, that spirits are sometime seene and heard, and that other straunge matters do often chaunce.

Yet perchaunce it will be obiected unto us, that we bring no testimonie oute of holy Scripture, touchyng this matter: especially to proue, that Spirites do oftentymes appeare unto menne. I aunswere, that truthe it is, There are fewe things hereof in the Scriptures, and yet notwithstanding somewhat is to be redde in them. It is read in Saincte Mathewe his fourtienth chapter, of Christes Disciples, that when in the night season, by reason of a contrary wind, they were in greate daunger of drownyng in the lake of Genazareth, and that in the dawnyng of the daye, the Lorde walked on the water, they beeyng afrayde, cryed out, supposyng they sawe a Spirite. Hereof we gather, that they knewe well ynoughe, that Spirites appeared unto men upon sea and lande. Luke. 24.

Lykewise when the Lorde being rysen from death, appeared unto his disciples, meaning to assure them of his Resurrection, they thought at the fleste, that they sawe a Spirit. In the which place, Christ denieth not but there are Spirits and straunge sights, and that they are sometimes seene but he rather confirmeth the same by putting a difference betwene him selfe, a spirits or vaine apparitions. But as touching these two testimonies we wil speake more in another place.

2 Samuel. It is a notable historie whiche we reade in the seconde Booke of Samuel concerning Saule, who, at what tyme the Philistians warred vpon hym, and that he was in very great daunger of them, he came to a woman, who was a witche, and desired hir to rayse Samuel from deathe, that he might knowe his counsell touching the successe of the warres. Shee raysed hym vp one, whome Saule tooke to be Samuel in deede, who also tolde him what euente shoulde come of the warres. But whether hee were a true Samuel or a counterfait, wee will dispute the matter more at large in his conuenient place.

As concerning other maruellous things, there is somewhat to be read in the Scriptures: In the seconde of Samuel & the fifth chap. Also in the first of Paralipomenon and the xiiij. chap. we reade, that the Philistins wente vp the seconde tyme into Iurie, to make warres on Dauid: Hee went vnto the Lord, and shewed him the matter, who commaunded him, that he shoulde embushe himselfe behynde the wood with his armie, and when he heard a rustling or noyse in the toppes of the trees, he should immediatly sette vpon them. This sounde they say was a strange and supernaturall sounde.

2. Samuel. 1. Paral. 14.

2. Reg. 6. 7. It is written in the second book of the Kings the vj. and vij. chapters, that God deliuered the citie of *Samaria* from great famine, when it was fiercely besieged by Benhadad king of the *Assyrians*, for in the night season their enimies dyd heare the noyse of chariots, the neyghing of horses, and shreeching of a huge armie, as it were in their owne pauillions and tentes, supposing therefore, that the kyng of Israel had gathered together his foremen and horsemen, and had nowe sette vpon them, they sought to saue themselues by flyghte, leauyng theyr vaiuall and other prouision behynde them in their tentes.

1. Samuel. 7. In the fyrst of Samuel and the seuenth chapter, God caused a wonderfull greate noyse to souyre ouer the Philistians,

listians, and so destroyed them. I meane they were so affrighted with a kynde of straunge feare, that it was an easy matter to vanquishe them.

In the fifthe Chapter of Daniell yée may reade, that king Balthasar in his roisting banquet, espyed ryghte agaynste the candle, a hande wryting vpon the wall what his ende shoulde bée. Daniel. 5.

It is read in the thirde Chapter of the seconde of the Machabées, that there appeared a horsse vnto Heliodorus, seruaunt vnto Seleucus kyng of Asia, as hée was aboute to destroye the temple at Hierusalem: and vppon the horsse seemed to sitte a terrible man, whiche made towardes him to ouerrunne hym. On eche syde of hym were two yong men of excellent beautie, whyche wyth whippes scourged Heliodorus. 2. Macha. 3.

The seconde of the Machabées and tenth chapter, Iudas Machabeus encountred wyth hys enimies, and when the battayle was hotte, there appeared vnto the enimie oute of heauen fyue men sytting on horsses, rayned with notable brydles of golde, who ledde the Iewes hoste, and two of them defended Machabeus from all his enimies. And vnto Machabeus appeared a horsseman in a shinyng garment, his Armour all of gold, and shaking his speare. Whereby it was signified, that he shoulde obtayne a notable and famous victorie. 2. Macha. 11. 2. Macha. 10. 2. Machab 11.

I alleage not these examples, for that I adiudge the bookes of Machabées, of as good authoritie as the Canonicall Bookes of the newe and olde Testament: but only for that they are ioyned together with them, and may be read of euery one: and they were always read of the auncient people. For albeit they neuer wente aboute to approue any doctrine by them, yet were they of great authoritie amongst them.

Chap.

## CHAP. XIX.

To vvhome, vvhen, vvhere and after vvhat sort, spirits do appeare, and vvhat they do vvorke.

By all these examples we may plainly perceiue, that many straunge things are obiected to mens senses, & that sometimes spirits are seene and heard not only (as some haue thought, as Plutarke witnesseth in the life of Dion) of children, women, like folkes, dottards, & otherwise very plaine and simple creatures, but also to men of good courage, and such as haue bin perfect in their wits. Yet it may not be denied but that there appeare many more vnto some, than vnto other some, as vnto trauellers, watchemen, hunters, carters, and marriners, who leade all their life not only in the day time, but also in night, in iourneying, in the water, woods, hills and vallies. You shal mete with some one who neuer sawe nor heard any of this geare in all his life time, and contrariwise there be other some whyche haue seene and heard very many suche things.

So there are some which very seldom chaunce vpon serpents, & againe many there are which oftentimes meete with them in their iourney. The common people say, that those whose natiuities chaunce vppon the Augaries (for so they terme the foure seasons of the yeare) do se more store of Spirites, than those whiche are borne at other tymes, but these are mere trifles. Those whiche are stedfaste in true faithe, se or heare suche thinges more seldome than superstitious people, as in all other things. He that is superstitious, vseth some blessing (as they call it) to heale his horses disease, and it faileth good effecte: he inchaunteth a Serpente, and it can not once moue out of the place. He applyeth a blessyng to straunge bleedyng, and it stoppeth presently:

he

He taketh a hollie rod, or twisted wand inchãted, & it will moue where a mettle mine is: but he that is of a sounde fayth and doth despise these things, (for he knoweth well they are contrary to the word of god, & also to the Popes decrees) albeit perchaunce he practise such things, yet notwithstanding he can bring nothing to passe. And so also it chaunceth that he seeth spirites and vaine visions, a great deale more seldome than superstitious men do, for he knoweth wel what he ought to deeme and iudge of them. There are some kinde of men, who thinke it a gay thing, if many suche straunge sightes appeare vnto them.

yf here none but faithlesse men see spirites in deede euell & good do see spirites which is a secret from ge

There were farre many more of these kindes of apparitions and myracles seene amongest vs, at suche tyme as we were giuen vnto blindnesse and superstition, than since that the Gospell was purely preached amongest vs: the cause whereof I will shewe hereafter.

And moreouer it commeth often times to passe, that some one man doth heare or see some thing most plainly, when an other which standeth by him, or walketh wyth him, neyther sueth, nor heareth any such matter.

Some men see things whiche other men see not.

We reade in the Historie of Heliseus, that he saw chariottes of fire, and many horsemen vpon the toppe of the Mountaine: and yet hys seruaunt sawe nothing vntil the Prophet prayed vnto the Lord, that he woulde voutsafe for hys confirmation and consolation, to open hys eyes, that he might also beholde this notable miracle. So likewise we reade in the 9. chapter of the Actes of the Apostles, that Christ ouerthew Paule before *Damascus*, and that he spake vnto hym, and his companions also hearde the voyce. Afterwardes in the 22. chapter, Paule himselfe shewing vnto the people in the presence of Lycias, in the Castle at *Hierusalem*, what had hapened vnto them sayth that they heard not the voice of him that talked with him: which two places are not repugnant, for the meaning is, that they heard a voyce or sounde in deede, but they vn-

Whi saye you ye the prophet sawe ym

Actes. 9.

Actes. 22.

derstood not what the Lord had sayd vnto him.

Socrates familiar. Plato writeth in his Dialogue called *Theages*, that Socrates had a familiar spirit, who was wont to put him in mynde to cease from labouring, when that whiche he attempted should haue no happie successe. This spirit he himselfe sawe not, and other men hearde not. They say that sometimes Children doe see certaine things, whiche other men see not, and by a certain peculiar operation of nature some men behold [illegible] which others in no wise can perceiue.

At what time spirits appeare. As touching the tyme when spirits appeare, we reade in hystories that it shall be after a thousand yeares which God hath appointed, in the whiche tyme Sainct Iohn prophesied in the Apocalips, that Sathan should be lette lose, that is to saye, errours and superstition, and all kynde of mischiefe should abound, & many spirits appeare euery where: for men gaue them more credite, than the Scriptures. If a spirit apeared, or was heard to say in case these or those things be decreed, to wit, to vse Pilgrimages, and erecting Chappelles, say that this shall be an acceptable kynde of worship vnto God, the Bishoppes and parysshe Priestes weighed not whether these things were agreable to the worde of God or no. Spirits appeared in old time, and do appeare still in these dayes both day & night, but especially in the night, and before midnight in our first slepe. Moreouer on the frydayes, Saterdayes, & fasting dayes, to confirme superstition. Neither may we marueil, that they are heard more in the night, than in the day time. For he who is the author of these things, is called in the holie Scriptures the Prince of darkenesse, and therefore he shunneth the light of Gods worde.

In what place spirits are seene. And albeit these are heard or seene in al places, yet are they most especially conuersant in the fieldes where battels haue ben fought, or in places where slaughters haue ben made: in places of execution: in woods into the which they haue conjured deuils being cast out of men: in Churches.

ches, Monasteries, and about Sepulchers, in the boundes of countries, & buts of lands: in prysons, houses & towers, and somtime also in the ruines and rubbish of Castles.

God threteneth the *Babdomans* in the 13. chap. of Esaie, that spirits and Satyrs shal daunce where their magnificent houses & Pallaces were, where they were wont to lead their daunces. And in his 34. chap. wher he threatneth destruction vnto al nations & enimies of God, he saith: In ye ruinous & tottering Pallaces, Castles, & houses, horrible spirits shal apeare with terrible cries, and the Satyrs shal cal vnto hir mate, yea & the night hogs shal take their rest there. For by the sufferance of God, wicked Deuils worke strange things in those places where men haue exercised pride and crueltie.

Esay. 13. Monsters of the desert. Esay. 34.

The maner of apearing of spirits, is diuers & manyfold as it apereth by those things which I haue aleaged before. For they show themselues in sundry sorte: sometymes in the shape of a man whome we know, who is yet alyue, or lately departed: & otherwhile in the likenesse of one whom we knowe not.

After what sort spirits appeare.

I heard of a graue and wise man, which was a Magistrate in the Territorie of Tiguric, who affirmed, that as he & his seruant went through the pastures, in the Sommer very early, he espied one whome he knew very wel, wickedly defiling himselfe with a Pare, wherwith being amazed, he returned backe again, & knocked at his house, whom he supposed he had sen, & ther understood for a certentie, ye he went not one foote out of his chamber ye morning. And in case he had not diligently serched out ye matter, the good & honest man had surely ben cast in pryson, & put on the rack. I reherse this history for this end, ye Judges should be very circūspect in these cases, for ye Deuil by these means doth oftētimes circumuent ye inocēt. Chunegunda wife vnto Henry the 2. Emperor of ye name, was greatly suspected of Maltarie, and thereuppon many false

romaȝs scattered, that she was to familiar with a certain yong man in the Court, for the Deuill in the likenesse of the same yong man, was often times seene come out of the Empȝesse Chamber. But she afterwardes declared hir innocencie by treading vppon hote glowing plowshares, (as the custome was then) without any hurting hir feete, as witnesseth Albertus Cranzius, in his fourthe booke, and first chapter of his *Metropolis*.

We reade that many spirites haue appeared vnto certaine Hermites and Monkes in the shape of a woman, alluring and inticing them to filthie lust. They appeare also in the fourme of bȝute beastes, sometime fourefooted, as of a Dogge, a Swine, a Horse, a Goate, a Calfe, or a Hare: and sometimes of foules, and craping wormes, as of a Crow, a night Owle, a shritche Owle, a Snake, or Dragon, whereof the Gentiles had great plentie in their Temples and houses, and nourished them, as we maye reade euery where in the Poets. Spirits haue sometimes appeared in a pleasant fourme, and sometimes in a horrible shape. At one time some hath bene seene ryding on horsebacke, or going on foote, or crauling vppon al foure. At another time hath appeared a man al burning in fire, or beraye with blood: and sometyme, his bowells haue seemed to traile out, his belly being as it were rypped vp. Sometimes a shadowe hath only appeared: sometimes a hand, sometimes an instrument, as a staffe, a sworde, or some such like thing which the spirite helde in his hande. Sometimes he appeared in maner of a bundle of hey, burning on fire: anyther while onely a hoarse kinde of voyce was heard. Sometimes a spirit hath bene heard walking in the inner parte of the house, turning the leaues of a booke, or telling money, or playing at dice, or bounsing against the wall. And sometimes there is heard a terrible noyse or clap, as if a peale of Gunnes were discharged hard at hand. And spirits sometimes, taking a man by the

arms or by the haire of the head, haue walked with them.

Olaus Magnus in his third booke and eleuenth chapter *De Gentibus Septentrionalibus*, wryteth, that euen in these our dayes, in many places in the North partes, there are certaine monsters or spirites, whiche taking on them some shape or figure, vse (chiefly in the night season) to daunce, after the sounde of all manner of instrumentes of musicke: whome the inhabitants call companions, or daunces of Elues, or Fairies. Somewhat also is to be reade touching this matter in Saxo Grammaticus, in his historie of *Denmarck*. Such like things are those which Pomponius Mela reporteth in his thirde booke of the description of *Æthiopia*, that in *Mauritania* beyonde the Mount *Atlas*, many times in the nighte season are seene great lightes, and that tinkling of Cymbals, and noyses of Pypes are also heard, and when it is daylight no man appeareth. Solinus writeth in his 38. and 44. chapters that in this same Mountaine, *Ægipanes* vse oneeie where to leade their daunces: of whome also Plinie maketh mention in his first booke and first chapter. Man holde opinion, that they are Panes, Faunes, and Satyres, of whom the olde wryters haue mentioned many things.

Olaus.

Daunces of spirits.

Saxo.

Pomponius Mela.

Solinus.

S. Hierome writeth in the lyfe of Paule the Vermite, that an Hippocentaure, appeared vnto S. Anthonie, in the same shape whiche is described of the Poets. In a stonie valley (saith he) he espiad a Dwarffe of a smal stature, hauing a croked nose, and his foreheade rough with hornes: the hinder part of his bodie, and his feete like vnto a Gote. Anthony nothing amazed with this sighte, taketh vnto him the shield of fayth, and the brestplate of hope, like a good warrior. Notwithstanding the forefayde creature presented him with Dates, to refresh him in his iourney as witnesses of peace and friendship. Which when Anthonius vnderstoode, he stayd, and enquiring of him what he was, receyued this aunswere. I am (quod he) a mortal

Hierome.

A Fable out of Hierome of a Centaure, A Monster hauing the forepart like a man the hinder like a horse

creature, and one of the inhabitants of this desert, whom the Gentiles, being deceyued with many erroures, doth worship, calling vs Faunes, Satyrs, and night Mares.

And I am sent as Embassadoure from our companie, who earnestly beseech thee, that thou wilte pray vnto the God of al creatures for vs, whom we acknowledge to be come into the world, to saue the same. &c.

Plutarch.

And heere we may in no wise ouerpasse in silence, that notable hystorie which Plutarch in his booke *De fictu oraculorum*, (translated by that learned man Adrianus Turnebus) reciteth in these words. Touching the death of deuils, I haue heard a certain hystorie of one who was neither fulysh, nor accustomed to lye. For it was Epitherces, my countreyman, a professour of Grammer, father vnto Æmilianus the Rethoritian, of whome some of you also haue heard the same: He told me that when he once toke ship, meaning to go into *Italie*, bicause he caryed with him not only great store of marchandise, but also very many passengers, in the euening when they were about the Ilands Echinadie, the wind quite ceased, and that the shippe dryuing in the Sea, being brought at the last vnto *Paxi*, many then waking, & many also quaffing after they had supped, sodenly there was heard a voyce of one which called Thamus, in such sort that euery man maruelled. This Thamus was a Pilot borne in *Ægipt* vnknowen vnto many which were in the ship. Wherfore being twice called, he held his peace, and the third time answered: then ẏ other with a louder voice commaunded hym, that when he come vnto Palodes, he should tell them that the greate God Pan was departed. When this was heard, euery mā was amazed with feare, as Epitherces affirmed vnto vs: And being in consultation whether they should do as was commaunded or not, Thamus thus iudged of the matter: that if the winde dyd blowe, they must passe by with silence, but if it were calme without winde, he must vtter

that

that which he had heard. When therfore they were come to Palodes, and no wind stirred, nor waue moued, Thamus looking out of the stern towards the land, cryed out as he had heard, ye the great god Pan was deceased: He had shamt ended those words, when immediately there followed a great groning, not of one man, but of many, bring a barrist as it were with greate admiration. And bicause many were present in the ship, (they said) the same hereof was speedely spred abroad at Rome, & Thamus sent for Tiberius the Emperor, who gaue so much credite vnto the matter, ye he diligently enquired, & asked who that Pan was. The learned men whome he had in great number about him, supposed that Pan was he, who was the Sonne of Mercurie and Penelope, &c.

These and such like things, (Eusebius who also reciteth this historie) affirmeth to haue chaunced in that time of Tiberius, in the which Christ being conuersant amongst men, expelled al maner of deuils from the societie of the. Other most Godly professours of our Religion affirme, (as namely Paulus Marsus, in his Annotations vppon the first of Ouids Fasti) that this voice was heard out of Pare the very same night ensuing the day wherein our Lorde suffered, in the 19. years of Tiberius, whiche was the same peace that Christ was crucified in: by the whiche voice being vttered in a wilderness of solitarie rockes, it was declared that our Lorde and God had suffered for vs. For the word Pan in Gaeke signifieth all, and then the Lord of al the world was Crucified.

He addeth moreouer that Theodosius doth say, that the [illegible] worship this God, calling him [illegible] meaning thereby to signifie a Lord & Ruler, not of wondes, but of al manner of material substances: whose power is such, that it is able to create the essence and substance of al bodies, whether that they be heauenly, or earthly: and albeit he refer this vnto the Sonne, and

yet

De preparatione Euang. li. 5. chap. 9.

Paulus Marsus.

yet if a man marke diligently, his mysteries haue a higher meaning, &c.

Hunting of Deuils.

Hereunto belongeth those things which are reported touching the chasing or hunting of Diuels, and also of the daunces of dead men, which are of sundrie sortes. I haue heard of some which haue auouched, that they haue seene them.

No man is able to rehearse all the shapes wherein spirites haue appeared, for the Diuell, who for the moste part is the worker of these things, can (as the Poets faine of Proteus) chaunge himselfe into all shapes and fashions.

These walking spirits sometimes stoppe the way before men as they trauel, and leade them out of their way, and put them in suche greate feare, that sometimes they become grayheaded in one night. I remember I haue heard the like historie of my olde friende Iohn VVilling, a godly and learned man, of one in the Countie of *Hannow* who not many yeares ago, meeting with a walking spirite in the night seesen, was so much altred, that at his returning home, his owne Daughters knewe him not.

De preparatione huang. li. 5. chap. 9.

Paulus Marsus.

Spirits oftentimes awake men out of their sleepe, and cause many to forsake their owne houses, so that they can not hire them out to any other. Sometymes they ouerthrowe somewhat, or strike men, or cast stones at them, and hurt them either in their bodies or in their goodes: yea and sometime God dothe suffer them to bereaue men of their liues. It often chaunceth that those mens faces and heades do swell, which haue seene or heard spirits, or haue ben blasted with them, and some are taken mad, as we see by experience. I remember wel it hath happed, that some supposing they haue seene around men, who were readie to take them, haue therefore assayed to slay themselues: which thing may be by craft of the Deuil. Spirits do also trouble cattell in the night time, in the pastures.

Thus

Thus muche concerning the first part of this worke, wherin (I trust) I haue proued, and made it euident, that albeit there be many which vainely perswade themselues they haue seene wandring spirits, or haue beholde one instead of an other: yet notwithstanding ỹ ther are walking spirits, & that other straunge things do sometime happen.

I haue also shewed vnto whom they appeare especially, and where, when, after what sort, or in what fourmes they shewe themselues, and what things they worke and bring to passe.

Whosoeuer dare flatlie denie these manyfolde and agreeable testimonies of the olde and newe writers, he seemeth vnworthie in my iudgement, of any credite, whatsoeuer he say. For as it is a great token of lightnesse, if one by and by beleeue euery man which saithe, he hath seene spirits: so on the other side it is great impudencie, if a man rashely and impudently contemne all things which are auouched, of so many, and so credible historiographers, and auncients fathers, and other graue men of great authoritie.

(*)

# ¶ The second part of this Booke doth shewe, that those Spirits and other strange sights, be not the Soules of Men, but be either good or euill Angels, or else some secret and hyd operations.

## CHAP. 1.

¶ The opinion or beleefe of the Gentiles, Iewes, and Turkes, concerning the estate of Soules seperated from their bodies.

IN the second part of this booke we haue to consider, what those thynges be which (as we haue before the time) are both heard and seene, in the daytime and in the night, whether they be the soules of deade men or no: also what the olde Writers haue iudged of them, and what the Holie Scriptures, do teach vs herein.

Platos opinio. Plato doth thinke, that Heroicall and excellent soules, as being of the pure sorte, do mount aloft: but that other base and vile soules, that are defiled with the pleasures and lustes of the body, do wander beslwe on the ground, and the same he deemeth to be those spirites whiche are sometimes seene.

Also other heathen and prophane writers say, they are hereby moued to thinke that the soules of men doe lyue after

after death, for that it is most cleare & euident, that many spirites wander and raunge hither and thyther, and are oft times heard and seene, and founde to talke with men: for they suppose that most of these are mens soules. Tertullian a very ancient writer, in his boke *De anima*, saith, that the wise Heathens, which dyd define the soule to be mortall, (for some of them, as namely the Epicures, thought that the soules dyed with their bodies) thought that the soules of the wise, if they departed from their bodies, hadde their abiding on hygh: but the rest were thrown downe into Hel.

Tertullian.

Furthermore, the Heathen thought the soules should stray continually abroade before they founde rest, unlesse the bodies from which they were seuered, were rightly buried in the earth. Wherefore (as we may reade in Poets) it was a grieuous crime to caste forth any bodie unburied. Hector in Homere besought Achilles that he would not caste forth his carcasse to be deuoured of Dogs and birds, but that he would deliuer the same to be entered by olde Priamus his father, and Hecuba his mother. Patroclus appeared in a vision by night after his deathe unto Achilles, and requested him to bestowe vppon him all funeral solemnities. For otherwise he sayde the soules of those that were buried, would thrust him backe, that he should not be able once to enter in at Hel gates. Which example Tertullian alledgeth, & therwithal confuteth this vain opinion of the heathen. Palinurus in Virgill, besought Æneas, that he would caste earth on him, when he was dead, and erect unto him an house, for so do they call those Monuments of the deade, in which albeit no man was layde, yet were they vsed in the honour of the deceased. Virgil writeth, that Deiphobus his Ghost wandred abroade, vnto the which Æneas erected an House. For the Gentiles were of suche opinion in those dayes, that they thoughte as grosse and counterfeyted

Homer.

Virgill.

buriall profited very much. Moreouer the heathen were perſuaded that the ſoules which dyed before their naturall time (eſperially of thoſe which periſhed by violent death, whome they call βιοθανάτους as by hanging, drowning or beheading. &c.) dyd ſtray abroade ſo long time as they ſhould haue liued, if they had not ben ſlaine by violent death. Which opinion Tertullian alſo confuteth. Plato in his 9. booke *De legibus*, writeth, that the ſoules of thoſe which are ſlayne, do purſue their murtherers ſo far, that they do hurt them: the which except it be underſtode by way of a Metaphor, is likewiſe to be reiected.

Plato.

The Iewes opinion.

The Catholik faith amongſt the Iewes was, that the ſoules of the dead did not return into this erth, but either were at reſt, which was when they dyed in the faythe of the promiſed Meſſias, or were condemned if they departed hence in their ſinnes without repentaunce. For Iob in his 7. chapter ſayth: Euen as the cloude vaniſheth and fadeth away, ſo he that goeth downe to the graue ſhall come vp no more, nor returne into his houſe. &c.

Iob. 7.

But if thou wilt ſay that Iob was an Ethnick, it may be alleaged of Dauid, that when he was in very greate daunger, and death euen preſent before his eyes, he prayed in the 31. Pſalme. Into thy handes O Lord I commend my ſpirite. The Preacher alſo in his 12. chapter ſayth: The ſpirit ſhall returne to God that gaue it. In the booke of Wiſedome (which of old writers is attributed to Philo Iudeus) the third chapter therof, it is written: the ſoules of the righteous are in the handes of God, and no torment ſhal touch them. And on the other ſide, the ſoules of the wicked go downe into hell. In the 49. Pſalme it is written of thoſe welthy worldlings, which for lucres ſake, departe from God and his commaundements: They are layd as ſheepe in Hel, death ſhal conſume them, and Hell is their habitation. &c.

Pſal 31.

Eccle. 12.

Wiſedo. 3.

Pſal. 49.

If the Iewes had beleeued, that the ſoules after this life were

were tormented in Purgatorie, no doubt amongst so many diuers kyndes of sacrifices, whiche they offered for the sinnes of the lyuing, they woulde at laste haue some one kynd of sacrifice wherby to redeeme soules, or in some part to assuage and mitigate their paines. And that soules do returne after deathe, do offer themselues to be seene and beheld of men, and require ayde of them, we find no wher in the olde Testament, but rather the contrary. In the 2. of Samuel 12. Dauid speaketh this of his yong childe that he begat by Bersaba, that he could not bring him into life againe, that he would go to him, and the child should neuer returne vnto him againe. And Iesus the sonne of Syrach in his. 38. chapter sayth: there is no returning from death. Of the vision whiche was shewed to Samuel, we will straightway speake in his proper place. 2. Samu. 12. Eccle 38.

And that in latter ages, long after Christ came in flesh, there were some amongst the Iewes, who thought that the soules seperated from their bodies, dyd straye and raunge a broade: it may hereby be gathered, for that certaine of the Rabbines write, that the soule of Naboth (which was slayne, because he would not sell his Vineyarde to Achab) was that Spirite that promised his helpe to seduce Achab, being as it were one that coueted his death.

The *Turkes* also beleeue that the soule is immortall, and that assone as they are losed from the body, they come either into a place of rest, or of torment. But whether that they dyd think, that soules returned again into the earth, and rose there to and fro, I could find no playn mention thereof in their *Alcaron*. The Turkes opinion.

## CHAP. 11.

### The Papistes doctrine touching the soules of dead men, and the appearing of them.

Papistes.

THe Papists in former times haue publikely both taught & written, that those spirits which men sometime see and hear, be either good or bad angels, or els the soules of those which either liue in euerlasting blisse, or in Purgatorie, or in the place of damned persons. And that diuers of thē are those soules that craue ayde and deliuerance of men. But that this doctrine of theirs, and the whole state therof may be the more euidētly perceiued, we will more largely repete the same out of their owne bokes. Iacobus de Cusa, a *Carthusian* Frier, & Doctor of diuinitie, wrote a book of the Apparition of soules, after they were seperated frō the bodies: which work of his, hath in it many superstitious toyes, and was Printed in a towne belonging to the dominion of Berne, named Burgdrofe in the yeare of our Lorde. 1475.

Iacobus de Cusa.

Popish writers commenting on the 4. boke of the Master of Sentences, do appoint foure places to receyue soules, after they are departed from the bodies. Two of the which places they say are perpetuall, & one which lasteth but for a tyme already ymitted.

4. places for Soules. Heauen. Hell. Limbus puerorum whiche is a place wher the papistes imagin the soules of yong children to be, which departed without Baptisme. Purgatorie.

The first place or receptacle is Cælum Empireum, the fyre heauen, so termed of his passing great brightnesse and glorie, which they say is the seate ordeined for the blessed sort: this place by an other in Scripture is called Paradise. The second place is hel vnder the earth, being the Mansion of Deuils and Infidels, departing hence in deadely synne, without repentance. The third place they terme *Limbus puerorum*, whiche is prouided as well for the Children of the faythfull as of the vnfaythfull: who (they say)

shal

shal continually abyde there without any sense of payne, being only depriued from the fruition of Gods presence. And therefore they say, that after their death, they ought not to be buried in holy buriall. The fourth place is Purgatorie, whiche is prepared for them that departe hence without deadly sin, or if they committed any such sinnes, dyd some penance for them, but yet made full satisfaction for thē or else went hence only stayned with venial sinne.

Of this place, to wit, Purgatorie, Popish writers teach maruellous things. Some of them say, that Purgatorie is also vnder the earth as Hel is. Some say that Hell and Purgatorie are both one place, albeit the paines be diuers according to the deserts of soules. Furthermore they say, that vnder the earth there are more places of punishment in which the soules of the dead may be purged. For they say, that this or that soule hath ben seene in this or that mountaine, floud, or valley, where it hath committed the offence: & that these are particuler Purgatories, assigned vnto them for some special cause, before the day of Judgement, after which time all maner of Purgatories, aswell general as particuler shal cease. Some of them say, that the paine of Purgatorie is al one with the punishment of hel, & that they differ only in this, that the on hath an end, the other no ende: and that it is far more easie to endure all the paynes of this worlde, which al men since Adams time haue susteined, euen vnto the day of the last Judgement, than to beare one dayes space the least of those two punishmentes.

Further they holde that our fire, if it be compared with the fire of Purgatorie, doth resemble only a painted fire. Seeke their Doctours in this poynte, on the fourth booke of Sentences, the 20. distinction.

This question also they moue, by whome the Soules in Purgatorie are tormented. Wherefore their opinion are very diuers, and disagreeable among themselues.

By whome Soules are tormented in purgatorie.

Richardus

Richardus de Media villa a *Franciscan* frier, wri'eth vpon the Maister of Sentences, & sayth, he verily beleeueth that soules are caried by good Angels, into the places of torment, but yet that they themselues do not torment them, bycause they shall become at length fellow citizens with them. Neyther yet are they punished by Deuils (who after this life do no longer tempte men) but only by the meere iustice of God. And yet (saith he) it may so come to passe, that the Deuils be present at the doing thereof, and reioyce at their tortures. I thought good to repeate these things of Purgatorie somewhat at large, the rather for that the reader might see, that their Doctours do disagree in a matter of great weight, by which they haue both robbed men of their wealth, and plunged them into very great myserie.

Papistes feigne that soules reto earth againe

Heer vnto they adde, that the spirites, aswel of the good, as the yl, do come and are sent vnto men lyuing, from hel. And that by the common lawe of iustice, all men at the day of Iudgement shall come to their trial from hell: and that none before that time can come from thence. Farther they teach, that by Gods licence & dispensation, certaine, yea before the day of Iudgement, are permitted to come out of hell, and that not for euer, but only for a season, for the instructing and terrifying of the lyuing. Heer vppon they recite diuers kinde of visions, that certaine Clarkes, and Laye persons being damned, bothe men and women, haue appeared to their ghostly fathers, and others, and haue opened vnto them the causes of their dānation: all which to rehearse heere were lost laboure. And that the soules which be in euerlasting ioye, or in Purgatorie, do often appeare, it may be seene in Gregories Homelies & Gregories Dialogues, who writeth that Peter and Paule, and other Saintes, dyd not onely appeare vnto holie men, but dyd also conducte theyr Soules vnto Celestiall ioye. Moreouer that God dothe licence

soules,

soules to returne from those two places, partely for the comfort and warning of the living, and partly to pray aide of them. And yet that those soules do not here represent themselues to be seene of men, when, and how often soeuer they list themselues. No doubt these men shew themselues to haue a sharpe wit and profounde knowledge.

Whether we may wishe to see spirits.

These doctours moreouer moue this question, whether we may request without offence, that the soules of suche as are departed may shewe themselues to be beholde and seene of the living.

To ryue asunder this crabbed knotte, they bring thys iudge: that if this request proceds of some good intent, without the spot of lightnesse and vanitie, that a man might vnderstand the state of some frend, neighbour, benefactour, or of his parents, or some other, therby to helpe relieue them spedily of their torments, it is no offence at all: because dead mens soules no of their owne accorde shewe themselues vnto the liuyng, to receyue helpe of them, and therfore nothing can let vs to aske this thing at gods handes. Of this opinion is Thomas of Aquine.

But as concerning the tyme and places, when and where spirites doe proffer them selues to be seene, they saye, no certayne rule can be giuen: for this standeth wholly in Gods pleasure, who if he list to deliuer any, suffereth him to make his appearance forthwith euen in such places as he may be well heard in. And that spirits do not alwaies appeare vnder a visible shape, but sometimes inuisibly, in so much that sometime nothing els is heard of them but smelling, spitting, sighing, clapping of handes &c. Of which point I haue noted somewhat before when I spake generally of ghostes, because they appeare in sundry sortes. And wheresoeuer these spirits be, they say, that they endure punishment. Besides that soules do not appeare, nor answeare vnto euery mans interrogatories, but that of a great number they seldome appeare vnto one.

Howe a man ought to vse him self when spirits appeare according to the Papists.

Daniel. 10. 11.

1. Samuel. 3.

And therefore they teache. Whensoeuer suche visions of spirits are shewed, men should vse fasting and prayer or euer they demaund any question of them: which (say they) in the x. and xj. chapters of Daniell, is read to haue ben done by Daniell him selfe. Besides this, shrift, and massing shoulde bee vsed ere we question with them: farther, that we should not giue credite assoone as we heare but one signe, but waite to heare the same thrice repeated, whiche in the first booke of Samuel and 3. chapter is reade to haue bin done by Samuell being yet a childe: for otherwise the Diuell may delude and deceyue vs, as he doth very often. And so soone as these things are dispatched and performed, that foure or fiue deuoute priests are to be sent for, whych should come to the place where the spirite was woont to shewe him selfe, and that they should vse certeine ceremonies, as to take a candle that hath bin halowed on Candlemasse day, & light it: also holy water, the signe of the crosse, a censor in their hande, and when they light their candle, should pray ouer it (as I remember) the seuen penitential psalmes, or reade the gospell of S. John. And when they come to the place, they shoulde sprinkle it with holy water, & parfume it with Frankincense, casting about their neckes a holy stoale, and then that one of them kneelyng on his knees, should reherse this prayer folowing.

O Lord Jesu Christ, the sercher of al secrets, which art always woont to reueale healthfull and profitable things vnto thy faithful people & little ones, which haste permitted some certain spirite to shew himselfe in this place: wee humbly beseech thee of thy great mercy, by thy death & passion, and by the sheding of thy most precious blood for our sinnes, that thou wilt vouchesafe to giue in charge to this spirite, that he may declare and open what he is, without any fraying or hurting of vs, or of any other creature besides: shewing vnto vs thy seruaunts, or to other sinners as we be, who he is, why he is come, and what he desireth, so

that

that hereby thou mayſt be honored, be comforted, and thy faithfull people alſo holpen and ſucored. In the name of the father, the ſonne, and the holy ghoſt. Amen.

Yet do they teache, that a man may chuſe to vſe this or ſome other forme of prayer, and ceremonies: becauſe that without theſe, ſpirites haue often appeared, & ſhewed what they required. This done, we ſhold (as they teach) fall to queſtioning with them, and ſay: Thou ſpirite, we beſeech thee by Chriſt Jeſus, tell vs what thou art, and if there be any amongſt vs, to whom thou wouldeſt gladly make anſwere, name him, or by ſome ſigne declare ſo much. After this, the queſtion is to be moued, ether man there preſents being recited whether he wold anſwere vnto this or that man. And if at the name of any, he ſpeake, or make a noyſe, al other demaundes remaynyng, ſhould be made vnto him: As theſe and ſuche lyke: What maner ſoule he is in, for what cauſe he is come, and what he doth deſire: Whether he require any ayde by prayers and ſuffrages: Whether by Maſſing, or almes giuing he may be releaſed: Further by how many Maſſes he may be compaſſed, &c. Furthermore, what maner of prieſts ſhould ſay Maſſe for him, Monks, or ſecular Prieſts. Then if he aſke for any faſting, by what perſons, howe long, and in what ſorte he would haue it done: If he require almes deedes, what almes deedes they ſhould be, how many, and on what perſons beſtowed, whether on him that lacketh harbour, or that is diſeaſed of the leproſie, or on ſome other ſort of people.

Furthermore, by what ſigne it may be perfectly knowen he is releaſed, and for what cauſe he was firſte ſent vp in Purgatorie. And yet they hold, that no curious, vnprofitable, or ſuperſtitious queſtions ſhold be demaunded of the ſpirit except he wold of his own accord reuele & open them. And that it were beſt, that ſober perſons ſhold thus queſtion with him, on ſome holyday before dyner, or in the night ſeaſon, as is comonly

accustomed. And if the spirite will shewe no signe at that tyme, the matter should be deferred vnto some other season, vntill the spirite woulde shewe hymselfe agayne: and yet that the crosse and holy water should be left there, for that by the secret iudgement of God, it was ordeyned, that they shold appeare at certeine houres, and to certeine persons, and not vnto all men. And further they say that we nede not to feare, that the spirit would do any bodily harte vnto that persone, vnto whome it doth appeare. For if such a spirit would harte any, he might iustlie be suspected that he were no good spirit.

By what tokens good spirits may be discerned from euill. Luke. 1.

Moreouer popishe writers teache vs to discerne good spirits from euill by foure meanes. First they say that if he be a good spirit, he will at the beginning, somewhat terrifie men, but againe soone reuiue and comforte them. So Gabriel with comfortable wordes did lifte vp the blessed virgin which before was sore troubled by this salutation. They also alleage other examples. Their seconde note is to discerne them by their outwarde and visible shape. For if they appeare vnder the forme of a Lyon, beare, dog, toade, serpent, catte, or blacke ghaste, it may easily be gathered that it is an euill spirit. And that on the other side good spirits do appeare vnder the shape of a dove, a man, a lambe, or in the brightnesse and clere light of the sunne.

We must also consider whether the voice whiche we heare be sweete, lowly, sober, sorowfull, or otherwise terrible and full of reproch, for so they terme it.

Thirdly we must note, whether the spirit teache ought that doth varie from the doctrine of the apostles, and other doctours approued by the Churches censure: or whether he vtter any thing that dothe dissent from the faith, good maners, and ceremonies of the church, according to the canonicall rites or decrees of councels, & against the lawes of the holy Church of *Rome*.

Fourthly we must take diligent hede whether in hys wordes,

words, deeds, and gestures, he do shew forth any humilitie ackne wledging or confessing of his sinnes & punishments, or whether we heare of him any groning, weeping, complaint, boasting, threatning, slaunder or blasphemie. For as the begger doth reherse his owne miserie, so likewyse do good spirits that desire any helpe or deliuerance. Other signes also they haue to trie the good angels from the bad: but these are the chiefe.

Now touching the suffrages or ways of succour, wherby soules are dispatched out of Purgatorie, Popishe doctours appoynt foure meanes: That is, the healthfull offering of the sacrifice in the sacrament of the aultar, almose giuing, prayer, fasting. And vnder these membres, they comprise al other, as vowed pilgrimages, visiting of churches, helping of the poore, and the furthering of Gods worship and glorie. &c. But aboue all, they extoll their masse, as a thing of greatest force to redeme soules out of miserie: of whose wonderfull effect, and of the rest euen nowe recited by vs, they alleage many straunge examples.

How we may helpe and succoure soules.

Of these things they moue many questions, the whiche who so lust to sie, let him search their bookes whiche haue bin written and published of this matter.

Neither only in their writings, but in open pulpit also they haue taught, how excellent and noble an acte it is, for men touched with compassion, with these foresaid works to ridde the soule that appeareth vnto them and craueth their help, out of the payns of purgatorie: or if they cannot so do, yet to ease and assuage their torture. For say they, the soules after their deliuerance, ceasse not in moste earnest maner to pray for their benefactors, and helpers. On the other side, they teach that it is an horrible and heynous offence, if a man giue no succoure to suche as seke it at his hands, especially if it be the soule of his parents, brethren and sisters. For except by them they mighte conueniently be released of so manyfolde miseries, they woulde not so

A notable deede to releue soules.

earnestly craue their helpe. Wherefore say they, no man should be so voyde of naturall affection, so cruell and outragious, that he should at any tyme denie to bestow some small wealth, to benefite those, by whome he hath before by diuers and sundry wayes ben pleasured.

If they were not the soules of the deade whiche craue helpe and succour, but diuelishe spirites, they woulde not will them to pray, fast, or giue almes for their sakes: for that the diuels do hate those, as also al other good works.

## CHAP. III.

### What hath followed this doctrine of the Papists, concerning the appeasing of mens soules.

By these meanes it came to passe, that the common sorte were of opinion, that those spirites which were sene and heard, were the soules of the dead, and that whatsoeuer they did say, was without gaynsaying to be beleeued. And so the true, simple, and sincere doctrine of the calling vpon God in the name of Christe Jesus only: of the confidence in Christes merites, and redemption from sinne and damnation: of the true deedes of christian charitie, was dayly more and more impugned and oppressed. So that when men by little and little, forsoke holy Scripture, and cast it asyde, mens traditions and preceptes began streight way to be had in great price and estimation, yea, they were more regarded thā gods owne worde. A great offence was it taken to be, if any would presume once to breake mens traditions. On those apparitions of spirits, as on a sure foundation their Purgatorie is chiefly builded. For by talke hadde with them, Papishe writers taught that men atteined vnto saluation, by their owne, and by other mens merits: which opinion so blinded them, that they became retchlesse, secure, and sluggishe. For if any

ny dyd so persuade him selfe, that he coulde hyre one for mony, which could worke one feate or other to deliuer the dead from torments, then woulde he either delay the amendment of his life, or vtterly neglect it. Wherfore vnto suche fellowes, that happened, whiche chaunced vnto the fiue foolish virgins, of whom mention is made in the .25. of Matthew. By these apparitions of spirits, masses, images, satisfactiō pilgrimages for religion sake, relikes of saints, monasticall vowes, holidaies, auricular confession, and other kinds of worshippings and rites, and to be shorte, al things whiche haue no grounde in holy scripture, by little and little grewe into authoritie and estimation. So that the matter came at the last to that extremitie and excesse, that many deuoute, and simple soules, pinched and nipped their owne bellies, that they might ẏ better haue by these meanes, wherwithall to finde and mainteine idle monks and priests, and to offer vnto images. They founded chappels, alters, monasteries, perpetuall lights, anniuersaries, trieries, and suche like, to release their friends out of the torments of Purgatorie. And this did the walking spirits will thē to do. And sometyme also by their councell, mens last willes and testaments were altered. Hereby priests & monks increased daily, their parishes, colleges & monasteries with yerely reuenewes, & got into their hands ẏ best farmes, vineyards, lands, medowes, pondes, parkes, bond mē, iurisdictions, great lordships, and the authoritie of the sword. For after ẏ this opiniō once toke firme roote in mēs harts, ẏ mens soules did walke after their death, & appeare on ẏ earth, ẏ greatest part did whatsoeuer they commaunded thē. And ẏ it may more plainly be perceiued how much mē esteemed those visiōs & such like pelfe, & how in memorial of thē they deuised & framed to thēselues new kinds of worshippings, I will recite vnto you one or two histories.

All soules day vbers it toke originall.

Monks by their doctrine of spirits haue heaped infinite riches.

Martinus Polonus Archebishop of Consentine, and the Popes Penitētiarie writeth in his Chronicles, the Pope

Martinus Polonus.

Clement the fourth did canonize for a saint at *Viterbe*, one Eduergia, duchesse of *Palatia*, a widow of great holinesse, who (among many notable things that are written of hir) when hir canonization had bin many yeares delayed, at length appeared his selfe in a vision to hir Protour in the courte of *Rome*, being heauie and pensiue about this matter, and certified him, both of the speedy dispatching of this businesse, & also of the day wherin it should be dispatched. Canonization amongst the Ethniks, from whence it toke his originall, is named ἀποθέωσις, that is, deification, or making of a God.

All soules day whens it toke originall.

Ioannes Tritenhemius Abbot of *Spanheim*, a man of great authoritie, in his booke of Chronicles teacheth, that the memorie of all faithfull soules, termed All soules day, had his originall obseruation by this meanes: that when a certeine Monke returned from Ierusalem, and lodged in a certeine Hermits house in Sicill, about the moant *Ætna*, which flatheth forth fyre, he learned of the saide Hermit, that many soules of the dead were tormented there by fyre, out of which again through ẏ praiers of the faithful, they were released, as it was taught him by ẏ testimonie euen of the spirites themselues. Hereof also writeth Polydore Virgili in his vj. booke, and ix. chapter, De inuentione rerum, that the feast of All hallowes had the very same originall, whiche they shall finde in Petrus de natalibus his tenth booke, and first chapter. Wherby thou maist gather that Feastes were first ordeyned by the tales of spirites appearing unto men. The lyke fable is found in Damascene, who writeth of Macharius thus: When according to his maner he prayed for the dead, and was desirous to understande whether his prayers did profite them oughte, and whether they receyued any comfort therby, God willing to reueale so muche to his seruaunt, inspired a drye scull with the worde of truth, so that the deade scull brake forth into these words: When thou prayest for the dead,

Polidore.

Martinus Polonus.

wee

we receyue comfort by thy prayers.

Of the like rote sprong the order of the Carthusian Monks, which of the commō sorte is iudged to be the most holiest and streightest order: of the which the Monks themselues of this brode, haue put forth a boke. For as Polydore Virgil recordeth, they began vpon this occasion in the vniuersitie of *Paris* in the yeare of our Lord. 1080. A certeine doctoure which for his learning and integritie of life was very famous, chaunced to dye, when he shoulde haue bin buried in a certaine Churche, he cried out with an horrible voice: I am by the iust iudgement of God accused. Wherupon they lefte the coffin in the Churche by the space of thrie daies, during which time the people flocked togither out of sundry places, to behold this straunge sight. The second day he cried againe: By the iuste iudgement of God I am iudged. The thirde day likewise he cried: I am by the iust iudgement of god condemned. And as Vincentius Bellonacensis saith, some adde hereunto, ẏ he rose vp thrice vppon the beere, which perchaunce they faine of their owne heads. Now bycause no man suspected that so notable and famous a man was vtterly condemned for euer, euery man was sore astonished thereat.

The beginning of the order of Carthusians.

Polidore.

Wherfore Bruno, a doctor of diuinitie borne in *Coleine*, forthwith forsoke all that he had, and taking to him sixe other godly companions, gat him into a desert called Carthusia in the diocesse of Gratianopolis: where he erected the first monasterie of that order, which drawing his name of the place, was called the Carthusian order. For this cause also, or for the like, many other monasteries at the firste beginning, were bothe founded and indowed with greate liuelyhode.

## CHAP. 111.

Testimonies out of the worde of God, that neither the soules of the faithfull, nor of infidels, do walke vppon the earth after they are once parted from their bodies.

Soules go either to hell or to heauen.

NOw ỹ the soules neither of ỹ faithful nor of infidels do wãder any lõger on ỹ earth, whẽ they be once seuered from the bodies, I will make it plain & euident vnto you by these reasons following. First certain it is, ỹ such as depart hẽce, either die in faith, or in vnbeleef. Touching those ỹ go hẽce in a right beleef, their soules ar by & by in possessiõ of life euerlasting, & they ỹ depart in vnbeleef, do streightway betõ partakers of eternal damnation. The souls do not vanish away & die wt the body, as ỹ Epicures opinion is, neither yet be in euery place, as som do imagin: touching this matter I will allege pithie & manifold testimonies out of the holy scripture, out of which alone this question may & ought to be tried & discussed. Our sauior Christ Jesus which could well iudge of these misteries, in the .3. of John saith: So God loued the worlde, ỹ he wold giue his only begottẽ son, ỹ who so beleueth on him, shold not perish, but haue life euerlastig. For god sẽt not his son into ỹ worlde to cõdemn ỹ worlde: but ỹ ỹ worlde by him might be saued. He ỹ beleueth in him is not cõdemned, & he ỹ beleueth not is cõdemned alredy, bicause he beleued not in ỹ name of ỹ only begottẽ son of god. And in ỹ .5. of John he saith: Verily verily I say vnto you: he ỹ heareth my worde, & beleueth on him ỹ sent me, hath euerlasting life, & shal not come into iugemẽt or cõdemnation, but hath passed alredy frõ deth to life: he doth not say ỹ his sins shold first be purged in purgatorie. And in ỹ .6. cha. he saith: This is ỹ wil of him ỹ sent me, that euery one ỹ seeth the son, and beleueth on him, should haue life euerlasting. and I will raise him vp at the last day againe: verily I say vnto you, he that beleueth on me hathe life euerlasting. In ỹ .14. of John also our Lord & sauior Christ Jesus saith, ỹ he will take vs vp to himself, ỹ where he is, there shuld we be

Iohn. 3.

Iohn. 5.

Iohn 6.

Iohn. 14.

we be also. &c. When Christe sent forth his disciples to publish his gospel in ẏ.x.of Math. he said vnto thē: Go ye into ẏ whole world, & preach the gospel to euery creature: he ẏ beleueth & is baptized, shalbe saued, and he ẏ beleueth not shalbe cōdemned, & in ẏ 5.ch.of ẏ 2.to ẏ Corin. ẏ apostle S. Paule saith: we knowe ẏ if the earthly house of this tabernacle be destroyed, we haue a building of god, ẏ is, a house not made wt hāds, but eternal in ẏ heauēs. &c. By these places it may be euidently gathered, ẏ the soules of ẏ faithfull are taken vp into eternall ioy: & the soules of ẏ vnfaithfull assoone as they are departed frō their bodies are condēned to perpetual tormēt. And ẏ this is done streightway after death, may be perceyued by ẏ words ẏ Christ spake to the theefe on the crosse, when he hoong on his right hand: This day shalt thou be wt me in paradise. And in the 14 chap. of ẏ apocalips it is writtē, & I hard a voice ẏ said vnto me write blessed are ẏ dead ẏ dye in ẏ lord ἀπαρτὶ i. amodo, as ẏ old trāslatiō redeth, ẏ is by & by, out of hād without delay. Steuē in ẏ very point whē he loked to be stoned, cried, lord Iesu receiue my spirit. He douted nothing, but was assuredly persuaded ẏ his soul shold straightway be trāslated to eternal ioy. Paule in ẏ.j.chap. of his epist. to ẏ Philip. sayth: I desire to be losed, or I couet to depart hence, & to be with Christ. Here is no mētiō at al made of purgatory, in which ẏ soules shold be first purged. If thou wilt here obiect ẏ the persons afore aleged wer saints & martirs, we say farther ẏ Paradyse was opened also to the theef, assoone as he became repentant. And that the soules both of the faithfull & vnfaithful, which presently after their death are translated to heauē or hel, do not returne thence into the earth before the day of the last iudgement, may wel be perceued by ẏ parable of the rich man clothed in purple, & Lazarus, as we read in the.xvj.of Luke For whē the rich man prayed Abraham that he would sende Lazarus vnto him, to coole his tong, Abraham gaue him this aunswer: Betwixt thee

Math. 10.

2. Cor. 5.

Luke. 23.

Apo. 14.

and vs, there is a great gulfe set, so that they which wold goe hence (from Abrahams bosome) to you (in Hell) can not: neyther can they come from thence to vs. And when he besought him, that he would sende Lazarus to his fathers house to admonish his fine brethren, least they also should come into that place of torment: he sayd vnto him: They haue Moses and the Prophets, let them hear them. And again: If they heare not Moyses & the Prophets, neither will they beleue though one rose agayne frō the dead.

## CHAP. v.

Testimonies of the auncient fathers, that deade mens soules parted from theyr bodyes, doe not vvander here vpon earth.

Auguſt. THis matter was also thus vnderstode by the holy and auncient Fathers. For Augustine in his. xviij. Sermon De verbis Apostoli, saith, that there be two mansions, the one in the euerlasting fyre, the other in the euerlasting kyngdome.

Idem. And in his. xxviij. chapter of his first booke, De peccatorum meritis & remissione contra Pelagianos, in the seuenth tome of his workes, he sayth: Neyther can any man haue any middle or meane place, so that he maye be any other where than with the diuell, who is not with Christ.

Idem. And in his notable worke de ciuitate Dei, the. xiij. booke and. viij. chapter he sayth: The soules of the godly so soone as they be seuered from their bodies be in rest, & the soules of the wicked in torment, vntill the bodies of the one be rayſed vnto lyfe, and the other vnto euerlasting deathe, which in scripture is called the second death.

Iuſtine. Iustine also an auncient father, writeth in Responsione ad Orthodoxos quest. 75. that the difference of the iust & vniust, doth appeare euen as soone as the soule is departed from

from the body. For they are caried by the angels into such places as are fit for them: that is, the soules of the iust are brought vnto Paradyse, where they haue the fruition of the sighte and presence of Angels, and Archangels: and moreouer the sight of our sauior Christ, as it is conteined in that saying, whiles we are straungers from the body, we are at home with God. And the soules of the vnrighteous on the other side, are caried to Hell, as it is fayde of Nabuchodonosor the king of Babylon: Hell is troubled vnder thee, being ready to meete thee. &c. And so till the day of resurrection and rewarde, are ethy reserued in suche places as are meetest for them.

Saint Hillarie in the oude of his exposition of the second Psalme writeth: that mens soules are straight way after death, made partakers of rewards or punishments. Hillarie.

And touching the soules of the old Patriarks, that dyed before the natiuitie of Christ, Austin, Hierom, Nazianzen, and other holy Fathers teache, that God in certain places by him chosen out for that purpose, hath preserued the soules of all those that are departed from this lyfe in the true faith of the Messias to come, in suche fort that they fele no greefe, but yet are deprived of the sight of God. This place they call Abrahams bosom, and hell (for Hell doth not always betoken a place of tormente, but also generally the state that soules are in after this lyfe.) And that our lord Jesus Christ did visite and release them, and when he ascended, caried them with himselfe into heauen. Albeit certain of the fathers, as Ireneus, Tertullian, Hilarie, & others, think that they shal at the last day ascend to heauē. Some also there be of our tyme which maintaine this sonde opinion, that the soules sleep, vntil ẏ day of the last iudgement, in which they shalbe again coupled with their bodies: but this assertion hath no groūd in holy scripture, of the which point diuers haue entreated. But especially Iohn Caluin that worthy seruaunt of God in a proper treatise that hee Dormitantij. Caluin.

wrote of the same matter, in which he doth learnedly confute their reasons that maintein the contrary opinion.

Wherfore sith holy scriptures, as the Fathers vnderstand & interprete them, teache that the soules of men, as soone as they departe from the bodies, do ascende vp into heauen if they were godly, descende into hell if they were wicked and faithlesse, and that there is no thirde place in which soules should be deliuered, as it were out of prison, & that soules cā neither be reclaimed out of heauen or hell. Hereby it is made euident, that they cōnot wander on the earth, & desire aide of mē. For first the soules of the blyssed need no aide or help ẏ men cā giue them: & on the other side, the damned sort can no way be releued: the which S. Ciprian the martir in his oration against Demetriā, dothe plainly witnesse in these words: whē we be once departed out of this world, ther is afterward no place left for repētāce, no way to make satisfactiō: here life is either won or lost, & so forth. Albeit ẏ testimonies alredy alleged on this point of doctrin, may wel suffise those that loue the truth, & are desirous to come to the knowledge therof: yet to increase the nūber, I will recite other testimonies also out of ẏ fathers, to proue manifestly, ẏ the soules departed, do not again return, & wander on the earth, so that all they which haue not yet stopped their eares that the truth myght not pierce & enter into them, may euidētly perceiue, that those ancient tymes taught a far better doctrine of those spirits & ghosts, than other later tymes vnder poperie haue cōmended & allowed. Tertullian a very auncient writer, in the end of his booke De anima, sayth, the soules do not any longer abide on the earth, after they be once loosed from their bodies: & that neither by their own accord, nor other mens cōmandement, they do wāder at all after they haue descended into hel, but he sayth, that euil spirits do vse this kinde of deceyt, to fayne themselues to be the soules of suche as are deceassed. And that Hell is not open to any soule, that

Ciprian mar.

Soules do not walke.

Tertullian.

that it should afterward at any time depart thence, Christ our Lord in the parable of the poore man that was in rest, and the riche glutton that was in torment, doth playnely ratifie vnder the person of Abraham, that there can be no mā sent back to shew or tel ought of the state of hell. And albeit the fathers haue noted certain errors and scapes in Tertullian, yet ther was neuer any that reproued him for this opinion. Athanasius in his booke of questiōs the xiij. question, doth giue a reason wherfore God wil not suffer ẏ any soul decessed, shuld return vnto vs, & declare what the state of things is in hel, & what great misery is there: hereby (saith he) many errors wold easily spring vp among vs: for many diuels might so take on them the shape of men, & be trāsformed into the likenesse of the dead, & say, that they arose frō the dead, and so publish many lying tales, & false opinions of things there don, therby to seduce and hurt vs. Weigh these words of Athanasius I pray thee. Athanasius.

Saint Chrysostome in his nynetenth Homilie on the eight chapter of saint Mathews Gospell, hath in maner the same wordes, for hee moueth thys question: Why suche as were possessed with Spirites, lyued in graues? Therefore (sayeth he) they abode there, to put this false opinion in mens heads, that those persons soules whyche by violent death departed, were turned into Dyuels, & so dyd seruice vnto witches and soothsayers. The which opinion the diuell first broughte in, thereby to diminishe the Martyrs prayse and glorie, that so the Sorcerers mighte flea those persons, whose wicked trauell & help they vsed, & those matters saith he, ar far from truth. For he proueth by the Scripture, that the spirites of the godly are not vnder the power of the Diuels, nor yet do stray abroade after deathe: then that they woulde retourne vnto theyr owne bodyes, if they myghte wander whether they lusted. And further if they dydde any seruice to theyr Murderers, by that meanes they should at their handes Chrisostome.

receyue

receyue a reward for an yll deede and displeasure. By natural reason also it can not come to passe, that a mans body should be turned into an other body, and therefore also the spirite of a man can not be chaunged into a deuill.

But among other things which properly belong to our purpose, he sayth: If we heare a noyse that sayth, I am suche a soule, we muste thus thinke, that thys talke proceedeth of some sleight and subtilitie of the deuill, and that it is not the soule of the dead body that speketh these things, but the Deuill that deuiseth them to deceyue the hearers. And by and by he sayeth, that these are to be counted olde wiues wordes, or rather doting fooles toyes to mocke children withall. For the soule when it is parted from the body cannot walke any longer in these parties. For the soules of the iust are in the handes of God. And on the other side, the soules of the wicked after their departure hence, are straightway lead aside and withdrawne frō hē, which may euidently be seene by Lazarus & the rich man. And in another place also the Lorde sayth: This day will they take thy soule from thee, wherefore the soule cannot here wander when it is departed from the body.

A little afterwarde he addeth, that it may be proued out of many places of scripture, that the soules of the iust do not here wander after death. For Steuen saide, Lorde receiue my Spirit, and Paule desired to be losed and to departe hence, and to be with Christ.

Also the scripture, as touching the patriarks death, vseth this phrase, he is layde vnto his fathers, growen vp vnto a good olde age. And that the soules of sinners and wicked men cannot after their departure here abide any longer, we may learne by the riche mans wordes, if we will weye and consider with our selues what he demaunded & could not obteine. For if after death mens soules might any longer haue their conuersation here on earth, no doubte the riche man him selfe woulde haue returned as his desire

was

was, and certified his friends of hell torments. Out of which place of scripture it is mõst cleare, that soules immediatly vpon their departure from their body, are caried vnto a certein place, whence they cannot of th emselues returne, but nẽds must wait there for that terrible daye of iudgement.

Also in his secõd homily of Lazarus, amõg other things he saith, It is most playne not only by that we haue before rehearsed, but also by this parable, that soules parted from the body, haue their abiding here no longer, but are forthwith lead away. For it came to passe (saith he) that he died, and was caried away by the Angels. And not only the soules of the iust, but of the vniust and wicked are hence lead away, & caried to their proper places, which doth euidently appeare, by another rich man, of which mẽtion is made in the 12. of Luke, to whome the Lorde said: Thou fole this night will they take thy soule from thee.

And in hys fourthe homily of Lazarus he plainly teacheth that we should giue more credite to holy Scripture, than to one that came from the dead, or an Angell from Heauen. Herewithall he also sheweth that the dead do not only make no apperance vnto men liuing, but yeldeth reasons wherfore they do not returne hither, in these words. If god had knowen that the dead being raised might haue profited the liuing, he would neuer haue let passe so great a benefite, who otherwise dothe giue and prouide vs all things profitable.

Furthermore he addeth, that if it were requisite still to raise vp dead men, to make relation vnto vs of such things as there are done, this no doubt in continuaunce of time would haue bin neglected: and so the Diuell very easily would haue broched and brought in damnable opinions into the world. For he might often haue made counterfeit sights or suborne suche as should fayne their selues to be dead and buried and by & by to present themselues before

men, as if they had bin in déde raised from death, and by such like manner of persons might so have bewitched simple soules, that they would beleue whatsoeuer he would haue. For if now when there is in déde no such thing, the vayn dreames as it were of men deceased, that haue bin shewed to mē in slæp, haue deceyued, peruerted & destroyed many: surely much sooner wold the same haue fallen out, if it had bin a thing truly done, & this opiniō had preuailed in mens heads. For if many dead persons had retourned backe again into this life, the wicked spirit the diuell would easily haue deuised many sleights & wiles, & brought in much deceit into ỹ life of mā. And therfore god hath cleane shut vp this doze of deceit, & not permitted any dead mā to returne hither & shewe what things be done in ỹ other life, least ỹ diuell might gredely catch this occasion to plant his fraudulēt policies. For whē ỹ prophets were, he raised vp false prophets: when the Apostles were, he stirred vp false Apostles: and whē Christ apeared in flesh, he sent hither false Christs or Antechristes. And when sincere & sound doctrin was taught, he brought into ỹ world corrupt & damnable opiniōs, sowing tares wheresoeuer he came. And therfore although it had cause to passe, that dead mē should return again, yet wold he haue counterfeited ỹ same also by his instruments, by some fained raising of the dead through the blinding & bewitching of mens eyes: or otherwise by fashioning of some whiche should feine themselues to be dead (as I said before) he would haue turned al things topsiturvie and vtterly haue confounded them. But god who knoweth all things, hath stopped his way, that he should not thus deceyue vs, and of his great mercy towards vs, hath not permitted that at any time any should returne frō thēce & tel vnto mē liuing, such things as there are done, herby to instruct vs that we shold be of this opinion & iudgement, ỹ the scriptures oughte to be beleued before other things whatsoeuer, bycause that God in them hath most clerely

taught

taught vs the doctrine of the last resurrection. Further, by them he hath conuerted the whole world, banished error, brought in truth, and cōpassed al these things by vile & base fishers, and finally in them hath giuē vs euery where plentifull argumentes of his diuine prouidence. &c.

S. Cyril in his xi. booke & .36. chap. vpon S. Iohns gospell saith: We ought to beleue, ẏ when the soules of holy men are gone away from the bodies, they are commended vnto the godnesse of God, as into the handes of a most dære father, & ẏ they do not abide in the earth, as some of the heathens beleued, vntil such time as they abhorred their graues: neither that they are caried as the soules of wycked men, vnto a place of exceeding tormēt, which is hel, Christ hauing first prepared this iorney for vs, but that they rather mount vp aloft into their heauenly fathers hands. &c. Cyrillus.

And in the Popes canon law, causa. 13. quæst. 2. Fatendū, we read, that many do beleue that some come from ẏ dead to the liuing: euen as on the other side holy Scripture doth witnesse that Paulo was caught vp from the liuing into paradise. Vppon these words the glose saith that some doe in dede so beleue, but falsly, sith they be but fansies & vayne imaginations, as it is in causa. 26. quæstione. 5. Episcopi. The Glosse of the canon law. Deut. 18.

What farther may be saide to those men that knowe these things, and neuerthelesse do beleue that soules stray in ẏ earth, I knowe not: & yet that I may lay out al things plainly, I wil here confute their chiefest arguments.

## CHAP. VI.

A confutation of those mennes argumentes or reasons, vvhiche affirme, that dead mens soules do appeare: And firste that is aunsvvered vvhiche certaine doe alleage, to vvitte, that God is omnipotent, and therfore that he can vvoorke contrary to the ordinary course of nature.

FIrst our aduersaries do lay against vs, ꝑ by the vsual & cõmon course of things, the soules of the godly abide in heauẽ, & the soules of the wicked in hell, vntil ꝑ last day, & do not walk at all: but yet ꝑ god may dispence wt them to appere here sometimes, therby to instruct & admonish vs: And then Samuel did appere after his death vnto king Saule: & Moses also which forsoke this life many yeres before: Likewise Elias, who was taken vp into heauen in a fyrie charet, appered vnto Christ our sauior & his iij. disciples, whõ he toke wt him at his transfiguratiõ in ꝑ mount. Lazarus also of *Bethania*, returned from death into ꝑ earth, and many other also were raysed from death by Christ, his apostles, and prophets.

Farther they alledge this, ꝑ Christs apostles beleued, ꝑ the spirit or soule either of Christ, (as some of the fathers vnderstand it) or of some other person did appere vnto thẽ. Besides to proue this matter, they alledge places out of ꝑ fathers, decrees of councels, & the cõmen report ꝑ hath ben hearde of those ꝑ returned frõ the dead. To al these reasons by Gods assistance, we will briefly and orderly answere.

The soules do returne to instruct men contrary to the common course of nature, by the omnipotent power of God.

As touching ꝑ first obiection, ꝑ al things are possible vnto God, we denie it not. We graunt then that God can bring soules out of heauen or hel, & vse their trauaile & seruice to instruct, coforte, admonish & rebuke men. But for ꝑ no text or example is found in holy scripture, that euer any soules came from ꝑ dead, which did so teache & warne men: or ꝑ the faithful learned or sought to vnderstande any thing of the soules deceassed, we cãnot allow ꝑ sequele of their reason. We may not of gods almightie power inferre cõclusions to our pleasure. For this is a principle holde in scholes, ꝑ the reason doth not truly folow, ꝑ is set frõ the power of doing, to the dead done. For God doth nothing against himself, or his word write, to warrãt their reason: they shold first haue proued, that it was gods wil, ꝑ soules shold return into the erth: for so do holy fathers intreat of gods almighty power.

Tertul-

Tertullia against Praxias saith: Truly I neuer thought that any thing was hard to be done of God, we may faine of God what we liste, as if he had done the same, because he is able to do it. But we must not beleeue that God hathe therefore done all things, because he is able to do them. But first we ought to make inquirie whether he hath done them. How we ought to reason of the omnipotent power of God.

S. Ambrose in his sixte booke of epistles and 37. epistle writeth vnto Cromatius in this wise: Therefore what is there impossible vnto him? Not that thing which is harde to his power, but that which is contrary to his nature. It is impossible for him to lye, and this impossibilite in him procedeth not of infirmitie, but of vertue and maiestie. For truth receyueth no lye, neither doth the vertue of God entertaine the vanitie of errour. Reade farther that which followeth in the same place. Ambrose.

Hierom writing to Eustochia of the preseruing of hir virginitie, saith: I will boldly auouch this one thing, that though God can do all things, yet can he not restore a virgin after hir fall. Hierom.

Augustine in the tenth chapter of his fifth booke De ciuitate dei hath: That God is saide to be omnipotent in doing that he will, and not in doing that he will not. Againe he adeth: Gods power is not herby any whit diminished, when we say, that god cannot die or be deceyued. And immediatly, therefore he cannot do some things because he is omnipotent &c. Augustine.

Theodoret also teacheth vs, that it may not absolutely without exception be pronounced, that all things are possible vnto God. For who so doth precisely affirme thys, doth in effecte say this muche, that all things both good and bad are possible vnto God &c. Wherefore fable is that obiection of theirs: God can send soules vnto men to teache and admonish them: therefore these spirits that appeare be soules that come out of Heauen or Hell. Theodoret.

In the meane time we do not denie the power of God, as some do maliciously report of us: but we wold not haue the same made a denne or couert of errours.

We must learne nothing of the dead. Deut. 18

Heare what the Lorde our God in the. 18. of Deuteronomie speaketh: When thou shalte come into the lande which the Lorde thy God giueth thee, do not thou learne to do after their abhominable rites, and vsages of those nations. Let none be founde among you, that maketh his sonne or his daughter to passe through the fire: nor a diuiner that vseth foreshewe things to come, nor a Sorcerer, nor a witche, nor a charmer, nor one that consulteth with spirits, nor an inchanter, nor a Magitian, nor one that raiseth vp the dead. For the Lorde dothe abhorre all that do such things: and because of these abhominations the Lord thy God hath caste them out before thee. Be thou therfore sound and perfecte before the Lorde thy God: and by and by he promiseth to send them that great Prophet whome they shoulde heare.

Esay. 8.

In the. viij. of Esay, it is written: If they say vnto you, inquire of them which haue a spirite of diuination, whiche whisper and murmure softely in youre eares to deceyue you. Should not euery people or nation enquire at their God? what shall they go from the liuing to the dead? Let them goe vnto the lawes testimonie, suche as haue no light, should they not speake according to this worde, which who so shoulde contemne shal be hardened and hunger. &c. Hereby we do vnderstand, that vnder a greate penaltie God hath precisely forbidden, that we shoulde learne and searche out any thing of the dead. He alone woulde be taken for our sufficient schoolemaister. In the Gospell we read: They haue Moses and the Prophets, let them heare them. Vnto these may be added testimonies out of the Apostles writings, that God doth not send vs soules hither to informe vs. The common and ordinarie way whereby it pleaseth God to deale with vs, is his worde. Herewithal

Luke. 16.

shoulde

should we content our selues, and not wayte for newe reuelations, or receyue any thing that doth not in all pointes agree therwith. But as touching this matter, we wil speake more in his proper place.

## CHAP. VII.

### That the true Samuell did not appeare to the vvytche in Endor.

NOwe touching the examples by them commonly alleaged, whiche do thinke that the soules of the dead do return again vnto the liuing vpon the earth: I wil first intreat of Samuels apparition, of which matter now adayes there is greate contention and reasoning. And (as I trust) I shal proue by strong argumentes, that very Samuell himselfe did not appeare in soule and body, neither that his body was raised vp by the sorcerers, which perchaunce then was rotten & consumed vnto dust in the earth, neither ẏ his soule was called vp, but rather some diuelish spirite. First the author of the two bookes of Samuel sayeth, that Soule did aske counsell of the Lord, & that he would not answer him, neither by visions, nor by Urim, nor by his Prophets. Wherfore if God disdayned by his Prophetes yet liuing, and other ordinarie wayes to giue answer vnto him, whom he had alredy reiected, we may easily coniecture, that he would much lesse haue raysed a dead prophet to make him answer. And the rather, for that as we haue a little before sayde, the law of God hathe seuerely by a greate threatening, forbidden to learne oughte of the deade, and woulde not haue vs to searche for the truth of them, nor that any manne should vse dyuination by spyrites, and suthe other diuelyshe Artes. Secondly, yf very Samuell in deede appeared, that muste of necessitie haue come to passe, eyther by the

will

will of God, or by the worke of arte Magike. But Gods will was not that Samuel should retourne. For he hath condemned Necromancie, and would not haue vs to aske counsell at the dead: & that the spirit of God did that which was contrary hereunto, or did permitte the saints to do it, or was present with them that did ought contrary thereto, it may not be graunted. And that those things were done by the force and operation of Arte Magike, we can not affirme. For the wicked spirit hath no rule or power ouer the soules of the faithfull to bring them out of their places when he lust, sith they be in the hand of God, and the bosome of Abraham, nay (which is lesse) he hath no power ouer filthy and vncleane swine, for he was driuen (as we
Matth. 8. reade in the viij. chapter of Matthew) to beg leaue, before he could enter into the heard of swine: and how thē should he haue any power ouer the soule of mā? yet can it not be denied, that God somtimes for certein causes doth giue the Diuell and his seruants, Magitians & Necromancers, power to do many things, as to hurte and lame man & beast, and to worke other straunge things. But that God dothe giue the Diuell leaue to raise dead bodies, or to call, bring forth, or driue away soules especially out of Heauen, it hathe no grounde at all in Scripture, neither can there be any reasonable cause alledged, wherefore God would or should giue the Diuell licence to do these things contrary to the vsuall and common order, yea and against his owne expresse commaundement. For vayne and childishe is the cause hereof that is giuen of some men, that Samuell shoulde appeare to certifie and astonishe Saule: as if God coulde not haue feared hym by other wayes and meanes. Was he not before vtterly abashed & dismayed? Thirdly, if Samuel were brought backe, the same was done either by his will and consent, or without the same, but that he did freely and of his owne accorde obey the sorcerers, no man I thinke is so blinde to imagin.

For that were vtterly repugnaunt to the Lawe of God, that he should confirme Witchcraft and Sorcerie by hys example. If the Witch had called for Samuell, whilest he liued, doubtles he would not haue approched vnto hir. And how then can we beleeue that he came to hir after his death? We may not so say, that the Witch compelled him to resort to hir agaynst his will: for the Deuil hath no power ouer the Soules of the godly, and Magike of it self is of no force. Heathnish superstition no doute it is, that Wordes of them selues haue no force. wordes vttered by Magitians, after their peculiar manner, or figures drawne, should haue such a secret and hidden operation. For the Hethens beleeued that they could with certen set rime & number of words, bring and draw down Iupiter out of Heauen. Wherfore they termed him Iupiter Elycius. Where are also certain superstitious persons in these our dayes, which go about to cure diseases Iupiter Elicius by certaine rites of blessings, and by conturings. Some hang aboute their neckes certayne scrolles of Paper, in which ther are written diuers straunge words, but whether wordes of themselues haue any force at al, reade Plinie in his 28. booke, and 2. chapter, and Celius Rhodiginus Plinie. in his 16. booke and 16. chapter of Antiquities.

Fourthely, if very Samuel himself had appeared, he Apoc. 19. 22. would not haue ben worshipped of Saule. For we reade in the 19. and 22. chapter of the Reuelation, that Iohn would haue worshipped the Angell, which had opened vnto him great mysteries, but the Angell of God forbad him so to do. Some here answere, that Saule ment not to giue vnto the Prophet, the honor that was due vnto God, but onely a certaine courteous and ciuil worship, such as we are wont to yeld vnto honest men, and such as haue well deserued of the Churche and common weale. For they say, that the Hebrue word Schachah there vsed, doth signifie to bend the knee, and to fall downe at a mans feete: which kynd of worship we reade, that Abigael and

Nathan the the Prophet gaue vnto King Dauid. And
Rom 12. Paule alſo in the 12. chapter of his Epiſtle to the Rom, teacheth, that we ſhould honour one another. Thomas of Aquine entreating of thoſe two places that I euen nowe recited out of the Reuelation, ſayth, that Iohn meant not to worſhip the Angell, with the worſhip properly called Latria, but with an other kynd of worſhip termed Dulia, that is to ſay, that Iohns will was not to withdraw from God, the honor due vnto him, but to worſhip the Angell that was ſent from God, only with a ciuil & outward homage: and yet the Angell would not ſo far condiſcend vnto him. In the new Teſtament the 10. chap of the Acts of
Acts. 10. the Apoſtles, we read that Cornelius met with Peter, fel down at his feet & worſhipped him, yet, ſo as he had ben an Embaſſadour from God & not God himſelfe, & yet Peter lifted him vp & ſaid, ariſe for I my ſelf am a man alſo. He ſaid not to Cornelius thou doſt wel herein: nor as his worthie Vicare (with a miſchiefe) is wont to do, proffered hys foote vnto him to kyſſe. We may read alſo that Elias diſciples worſhipped Elizeus that ſucceded into his office, in which place the worde to bowe the knee, or fal downe, is vſed. But whether the Prophet did accepte and alowe this kinde of reuerence or no, there is no expreſſe mention. Briefly, it is not lykely that the Prophet would haue ſuffered the King to fall downe at his feete.

Fiftly, if he had ben the true Samuel, he would no doubt haue erhorted Saule to repentance, & willed him to wayt for ayde from God, to put his whole confidence in him, or at leaſt way, to haue giuen him ſome comforte, or counſeled him to fight againſte his enimies with more courage. For though the Prophetes do often beat & threaten men, yet do they agayne reuiue & ſolace them. Nowe bycauſe this Samuel hath beat no other thing into his heade, but that God was diſpleaſed with him, & had alredy forſaken him, we may not beleue that he was the true, but a meere

Teſtimonies out of the Fathers touching

counter-

counterfet Samuel. Thirdly, the auncient Fathers write, that the true Samuel was not ſeene. Samuels appearing.

Tertullian in his booke *De anima* ſayth, that the Deuill vſed there repreſent Samuels ſoule, God forbid (ſayth he) that we ſhould beleeue that the deuil can draine the ſoule of any Saint, much leſſe a Prophets, out of his proper place, ſyth we are taught that Sathan doth transfourme himſelfe into an Angel of lyght, & much ſoner into a man of lyght: who alſo will auouch himſelfe to be God, and do notable ſignes and wonders to ſeduce, if it were poſſible, the very elect. S. Auguſtine is not alwayes of one iudgement touching this apparition: in his ſecond booke to Simplician Byſhop of *Millane*, and the third queſtion therof, he graunteth that by the diſpenſation of Gods will, it might ſo come to paſſe, that the ſpirit of ſome holie Prophets, ſhould conſent to preſent it ſelfe in the ſight of the King, to come out of his owne place, & ſpeake with him, but not to do this by conſtraints, or by the vertue of Arte Magike, which might haue any power ouer it: but thereby to ſhew it ſelf obedient to the ſecret diſpenſation of God: & yet he doth not diſſemble, that a better anſwers may be giuen, to wit, that the ſpirit of Samuel was not truely, & in deed rayſed vp from his reſt, but rather ſome vayne viſion & counterfet illuſion, that ſhould be brought to paſſe by the deuils practiſe, which the Scripture therefore doth terme by the name of Samuel, becauſe the ſame is wont to call the Images & ſimilitudes of things, by the names of the things themſelues. For who is he (ſaith Auguſtine) that wilbe afraid to cal a man painted, a man, conſidering that without ſtaggering, we are accuſtomed to giue eache thing his proper name, as ſoon as we beholde the picture of the ſame: as when we take the viewe of a painted table, or wall, we ſay ſtraight waye, this is Tullie, this is Saluſt, this Achilles, that other Hector, thys is the flouds called *Symois*, that place learned *Rome*, whereof theſe

Tertullian. Auguſtine.

things be erred no other than painted Images, of those things whose names they beare. With thys is so, he sayth, it is not to be marueiled that Scripture sayth Samuell was seene, when perchaunce Samuels Image seemed to appeare, thorow the crafty policie of hym, that transformed himselfe into an Angell of lyght, and fashioneth hys Ministers like vnto the Ministers of righteousnesse.

In his booke *De octo Dulcitij quæstionibus*, the 6. question therof, he vttereth al this in as many wordes, & in his booke *De cura pro mortuis gerenda*, he writeth that some are sent, from the deade to the lyuing: as on the other side, Paule was rapt vp from the lyuing vnto Paradise: he addeth ther the example of Samuel being dead, which dyd foreshewe to Saule, things, that afterwardes should come to passe. He sayth further, that this place may otherwise be vnderstanded, and that certaine faythful men haue ben of this Iudgement, that it was not Samuel, but that some spirit fit for such wicked practises, had taken vpon him his shape and similitude. And in other places, as we wil shewe hereafter, he affirmeth that there is a figure contayned in those wordes, because the name of the thing is giuen vnto the Image that dothe but represent the same: and that it was not Samuel that appeared, but some deuilysh spirit.

Other Fathers of the Church haue written nothing particularly of this storie, so far as I know, but in certen places of their workes, they teache generally that good spirites are not pulled backe into the earth by Magicall Art. Of Iustine and Gregorie I wil speake anone. In the very Papall decrees 26. question 5. chapter *Nec mirum*, it is written that it was not Samuell, but rather some wicked spirit that appeared to Saule: And that it were a great offence that a man should beleeue the playne wordes of the storie without some further meaning, for how saith he could it come to passe, that a man from his byrth bolne

The Popes decrees.

and

and iust in conuersation of life, should by Art Magicke be pulled out of his place: And if he were not so drawen against his will, then he must needes agree thereto: bothe whiche are alike absurde, to be imagined of a iust man. This is the Diuells legerdemayne, to make shewe, as though he had power ouer good men, thereby the rather to deceyue many. He there farther adueth, that the Hystoriographers do sette forth both Saules mynde, and Samuels state, and also those things whiche were sayde and seene, omytting this, whether they were true or false. And other wordes followe, whiche who so lyst to see more of that matter, may there reade.

But heer Nicolas Lyras iudgement (which in his commentaries on the books of the Kings, maintaineth the contrarie opinion) shoulde be little weighed and regarded of vs. Where he noteth, that the place by vs euen now alleged, is not written according to the censure of the Church though it be found in the Popes lawe, for otherwise saith he, they whiche ensued in latter tymes, woulde not haue written contrary to the same, for many of those thyngs concerning which men haue written otherwise in latter tymes, were neuerthelesse set forth to the worlde, to be beleeued, as the very expresse and sound iudgement of the whole Christian Churche, bycause they were put in the Popes books of Decretals. Lyra.

## CHAP. VIII.

A Confutation of their arguments, vvhich vvould haue Samuell himselfe to appeare.

VE will now come to the Confutation of their Arguments, which maintaine, that very Samuel himselfe appeared to the Vorcerse, for he that rightly ouerthroweth his aduersaries arguments, is supposed by the same meanes to confirme his own cause. The chéefest

arguments which our aduersaries vse, is taken out of the
Eccle. 46. 46. chapter of Ecclesiasticus, where these wordes are found. Samuel before his death made protestation before God, & before his anoynted, that he toke from no man his substance, no not so much as the value of a shoe, and no man could then reproue him. And after his deth he Prophesied and tolde the king of his ende. From the earth he lifte vp his voyce, and shewed that the wickednesse of the people should perish.

This place some what troubled S. Augustine, and other Godly fathers. For if the Deuill onely appeared, and not Samuell, howe is it there sayde that he slept, that is, dyed, for the Deuill neyther sleepeth nor dieth. Hereunto I maye shape thys answere, that this booke is not to be numbred among the Canonical bookes of the olde Testament, and that Doctrine in controuersies, cannot be proued by the authoritie thereof, the which Saincte Augustine, also confesseth in hys booke *De cura pro mortuis agenda*.

But howesoeuer that be credited as true or false, I answere them plainely, that Iesus the Sonne of Syrach, intents was, to alleage the Storie literally, as the wordes lye; and not by reason to debate the matter, whether Samuell truely appeared or no. He speaketh there according to the opynion of Saule and the Witche, whiche thought that Samuell hymselfe was rayfed. Further they say, that hir whiche appeared vnto Saule, is sometymes expressly and in playne wordes called Samuell. And an vnsemely matter it were, making muche for the reproche of so greate a Prophete, if hys name hadde beene applyed vnto the Deuill. If say they, it hadde not beene Samuell, but some wicked Spirite, the Scriptures woulde in some one worde, or other haue noted the same.

To this

To this Argument fyrst I aunswere, that euen in our common speache, it is an vsuall phrase by the figure *Metonymia*, to terme the Image by the name of the thyng, that it presenteth. So wee terme the Armes and Ensigne of a Noble man, by the name of that Lorde hymselfe, that giueth those Armes. We saye, this is Iulius Cesar, Nero, Saint Peter, Saint Paule, or here thou mayest see the Cities of *Tigurine*, and *Argentorat*, also the Duke of *Suringe*, whereas in deed they are onely theyr Counterfeicts, or Armes, and Signes of Honor.

In a Commedie or Tragedie, wee call thys manne Saule, that Samuel, an other Dauid, whereas they do but betoken and represent their Personages. So saythe Vergill, in his fyrst booke of Æneidos: They wonder at Æneas gyftes, and haue Iulius in admiration. And yet was it not Iulius or Ascanius, but Cupide feining himselfe to bee Iulius, whereby hee myght the easlyer pearce the heart of the ignorant Queene, with hys Darte of Loue.

Saynte Augustine in his seconde booke and nynth chap. *De mirabilibus Scripturæ* sayth, that holle Scripture dothe sometymes applye the verie names of things to the Images and similitudes of the same. Hee alleageth there this example, that the foule spirit is called Samuel bycause hee dyd falsely beare Saule in hande, that hee was Samuell: whyche fraude of the Deuill, coulde no ways turne to Samuels reproch. For who would say, that it should bee a reproche for an honest manne, if some knaue would terme hymselfe by his name, as if hee were hee himselfe.

The false Prophetes sayde, they were true Prophets, and Gordes Seruauntes, yea (which is more) they fained themselues to bee the verie Messias, the Sonne of God. And that Scripture doth not so muche as in one woorde make mention, that this was verie Samuell in deede,

but

but rather some spirite, we must think that it so came to passe, for this cause, that all men by the Lawe of God might vnderstand, that Magike and enquirie of things at the dead, dyd much displease God. Saule himselfe before by the counsell and motion of Samuell, slewe all the Magitians that he could any where finde. And God is not accustomed in this wise to interprete Figuratiue speaches: for many of them are soone descried by suche as giue diligent hied to them. A vaine & superfluous speach it were, if a man wold say this is Peter, this is, that is the Image of Peter, whiche by a figure, is called by the name of Peter.

Furthermore, holie Scripture dothe vse to speake of things, rather according to the opinion and iudgement of men, than accordyng to the substance and true beeing which they haue in deede. So Iesus is called the Sonne of Ioseph, and Iosephe named his father, whereas notwithstanding, our Sauiour Chryst Iesus, was borne of a chast and vnspotted Virgin, without any helpe of man. And yet neuerthelesse many of the Iewes, imagined, that he was the Sonne of Ioseph. In the 1. Cor. 2. the Gospel it selfe is named foolishnesse, bicause that men did account the great wisdom of God but as meere foolishnesse. So in the first epistle to the Corinthians 1. chap. the Scripture termeth them gods, which be nothing lesse thā so in dede. And that for this cause onely, for that the Heathen tooke them for Gods, and so dyd worshippe them. Euen so the Scripture doth terme the Deuil Samuel, bycause Saule thought him to be so vnigel in fiery deede.

1. Cor. 2.

1. Cor. 10.

Iere. 10.
Psal. 96.

An other reason they vse, that Samuel forshewed vnto Saule such things as afterwardes should come to passe: as that the Philistians should in battayle ouerthrow hys Armie, and he and his sonnes together be slaine. And all these thyngs came to passe according to his Prophesie. And say they, the Deuil knoweth not, neither can he forewel

Whether the deuil for know of things to come.

tell of

tell of things to come, sith it is onely in Gods power so to do: But as Christ in the eyght of John saith, he is a lyer, & the father of lyes. Hereunto a man may easily answere: The Diuell knowe howe things stode with the Iewes, and the Philistines, he vnderstode euen the very secrete consultations, priuy practises, and warlike preparation on both sides. He sawe that the Israelits were slenderly addressed vnto battaile, and vtterly daunted of courage. Besides this, Samuel had a little before thretned Saul with gods heauie wrath and vengeaunce, and that Dauid shold be aduaunced to the kingly throne wherby he might easely gather what would ensue, and that Saule must nedes giue place to Dauid. And if the euent had bin otherwise, yet he knewe that Saule with this prophesie woulde be quite dismayde, and driuen to dispaire: which thing muste nedes well content and please Sathan, who layeth hys baits day and night to intrappe men.

John. 8.

The Diuell doth not presently vnderstande things to come, and therefore he giueth doubtfull answers to such as seke oracles of him: As when he saide,

Which being doubtfully spoken may be vnderstode either of subuerting other kingdomes or losing his own

Crœsus perdet Halin transgressus plurima regna.

That is, Cresus passing ouer the riuer *Halis* shal ourrturne many kingdomes. And yet oftentimes he gathereth one thing no otherwise than by an other. Hereof writeth Augustine in the 26. 27. and 28. chapters of his boke De Anima. The Diuell is one which hath bin long beaten in experience, the which thing in all affaires and matters is of very great force. For olde and practised souldiours do by and by foresee to what issue things will come, but yong men, and suche as want experience do not forthwith espye out the euent of eche enterprise. Moreouer, the Diuels are very actiue, and can soone dispatch their matters. The marriners knowe when winds and stormes will arise. Husbandmen also are not destitute of their prognostications. The skilful astronomer can many yeares before ex-

actly foretell when there will happen an Eclipse of the Sunne and Moone. The Phisician by the critical dayes, pulse, and vrine, can lightly iudge whether his patient shal liue or no: builders sie before hand when an house wil fal, and a practised souldioure can straight wayes iudge who shall winne the victory. And what marvaile then may it be, if the Diuell an olde trained souldiour, can sometimes foreshew some certain thing? Shall we be of this minde, that so many yeares experience hathe broughte them no knowledge at all? Otherwhiles he telleth things which be true in deede, and yet to no other ende, but that he may therby purchase a certaine credite vnto his lying, to seduce the ignoraunt.

For euen that counterfeit Samuell, made wise, as if he had taken it in very ill parte, that Saule did so molest and disquiet him, and that he shold be forced to talke with him: he vseth farther the words as it were of Samuel him selfe. And hereof it commeth, that many gather, he was the true Samuell in deede. But what doth not Sathan deuise to deceyue men, and to force them vnto desperacion? Here I could alleage examples of suche as haue bin perswaded, that they sawe and heard this and that man, and moreouer knewe them perfectly by their speeche: whereas they haue afterwards had euident intelligence, that they were at that time many miles distaunt from them. So crattie is the Diuell, and knoweth howe to worke these and many other feates.

There are farther, diuers places alleaged out of the auncient fathers that seeme to make for them, whyche affirme that true Samuell appeared vnto Saule. But these places wee haue beefore for the moste parte aunsweared. For albeit Augustine in some places moue a doubte, whether it were the true Samuell or no, yet in certeine other places he lyketh and beste alloweth their opinion, who denye Samuell to haue appeared at all,

all, takyng rather that kinde of speache, for tropicall and figuratiue.

Iustine the Martir, who is one of the most auncienté fathers, reasoning against Trypho a Jeme, writeth in his colloquio, that the couetouse sorceresse at Saules commaundement raysed vp Samuels soule. And no man shoulde maruaile hereat, sith that the selfe same author dothe by and by adde, that he is of this indgemente, that all the soules of Prophetes and iust monne are subiecte vnto suche power as a man may in very deede believe, to haue bin on thys greedy and subtile Witche. But this none of the fathers will graunt him. Other Greeke writers also, whyche in their tender yeares applyed theyr mindes to Philosophie, and not to the studie of holy Scriptures, and afterwardes were conuerted to Christianitie, do sette forthe in their writings certaine opinions whyche are not agreable to the word of God. Wherefore it neede not seeme a straunge thing to any manne, that Iustine the Martire in some pointes hadde hys errours.

Iustinus.

The same author in Responsionibus ad Orthodoxos, quest. 52. maintemeth the contrary assertion. For, sayth he, what soeuer things were done by that hungry witche, were in deede the workes of the Diuell, who dyd so dasell the eyes of suche as beheld him, that it seemed vnto them, they sawe Samuell him selfe, when in very deede he was not there. But the truth of his words proceeded from God, who gaue the Diuell power to appeare vnto the sorceresse, and to declare vnto hir, that which shoulde afterwards come to passe. &c.

If any manne obiect that thys worke is not ryghtly ascribed vnto Iustine, (for so muche as he dothe make mention of Origen, and Ireneus the Martire, whereas notwithstanding he hym selfe was martired before them: And further, speaketh of the Manichees,

who were in their ruffe long after this tyme. Hereduto wee answere, that yf this booke were not written by Iustine, yet (as maye appeare) some other learned clerke wrote that worke, whose authoritie might carie away as great credite as Iustines, sith that the same doth fully agree with holy Scripture. Furthermore we may set agaynste Iustine, other holy fathers, as Tertullian and Chrysostom, of whom wee haue before spoken, who haue by holy scripture instructed vs, that it was not Samuel in dede which appeared vnto Saule. We will hereafter say somewhat of Gregorie, whoeno doubte was a learned and godly father, but yet too simple and light of beleefe.

Gregorius.

And the fathers themselues denye, that a man shoulde subscribe vnto their opinion in oughte that they do mayntaine and aduouche without the warrant of Gods worde. The Popes out of Augustine haue written in their Decrees, Quest. 9. ca Noli, that a man should credite none of the fathers except he proued his saying out of holy scriptures. But in these days many euill nothing out of their bookes but erroures, and whatsoeuer they maynteyn by good testimonie of the holy scriptures, that they reiecte and disanull: in whiche poynt they do fitly resemble those chyldren, who onely in things wicked and euill, imitate their good parentes: for good men also haue their faultes.

## CHAP. IX.

### VVhether the Diuell haue power to appeare vnder the shape of a faithfull man?

But thou doest demaund whether the Diuell can represente the lykenesse of some faithfull man deceased? Hereof we neede not doubt at all. For in the seconde Corin. 11. Saincte Paule witnesseth, that Sathan transformeth hym selfe into the shape and fashion of an

2. Corin. 11.

Angell

Angell of light. Sathan by nature is a spirit, and is therefore tearmed an Angel, because God vseth to send him to bring that thing to passe which he thinketh best. So in the second of kings. 22. chapter an euill Angell was sent forth to Ahabs destruction to be a lying spirit in the mouthe of 400. false prophets. Thys was an Angell of errour and darkenesse: who yet in outward shewe could resemble a good Angell, that he might so guide the councell of Baals worshippers, who no doubt vaunted thē selues, as if they had bin gathered togither by Gods holy spirit. If Sathan be then so shilfull, can he not counterfaite and fayne himselfe to be some holy mā, by resembling his wordes, voice, gesture, and suche other thinges? 2. Reg. 22.

Amongst the Gentiles he hath vsed miraculous Actes, persuading them to thinke, that soules by arte Magike were called vp, and compelled to giue answere of secrete and hidden things that were to come. And therefore not only in publike, but also priuate affayres, if they semed to be any thing hard vnto them, they consulted with Magitians and sorcerers, and had moreouer recourse sometimes vnto oracles.

Tertullian in hys booke De Anima mentioneth, that there were some euen in his dayes, which professed they could raise vp and reclaime soules from the hellishe habitation. And he calleth arte Magike, the second Idolatrie, in the which the Diuell is so well payne them selues to be dead men, as they be in the other to be Gods. So do these suttle spirites lurke, and do many straunge things vnder the pretence of deade men. He addeth that Magike is thought to conjure soules out of Hell which lye there in rest, and to represent them vnto our sighte, by reason that it sheweth a vaine vision, and counterfaiteth the shape of a bodie. Neyther is it a harde matter for him to bleare and beguyle the outward eyes, who can easily darken and dazell the inwarde sight of the mynde. The serpents that Tertullian.

 saith, were

were brought forth by the inchaunters rods, seemed to the *Egiptians* to be bodies, but the truth of Moyses deuoured vp the Magitians lye. Simon also and Elimas the Magitians did many signes and wonders against the Apostles &c. Hee addeth, that euen in hys tyme those heretikes named properly Symonistes of Symon the Magitian, the first author of that sect, did with suche greate presumption aduaunce their arte, that they professed they coulde rayse from the dead, euen the soules of the Prophets, &c.

Lactantius

Lactantius in the .2. booke & .17. chapt. De origine erroris, writeth, that euill angels lurking vnder the names of the dead, did wound and hurt the liuing, that is, they tooke vnto themselues the names of Iupiter and Iuno, whome the heathēs tooke to be gods, or as we now say, they tooke vnto them the names of S. Sebastian, Barbara, and others.

Idem.

In the .7. boke and .13. chap. he sayth, that the Magitians with certayne inchauntmentes did call soules out of hell. But this may not so be vnderstode, that Lactantius was of this iudgement, that they by their wicked artes did bring the soules back again into their dead bodies: but that they did so vaunt and boast that they had raysed vp this & that soule. He also confuteth the opinion of the Ethnikes, proving by the testimonie of the very Magitians, whom they highly reuerenced, ẏ the soule was immortall. These men affirmed and taught, that they did call vp soules from the dead, the which poynt euen those of the Gentiles beleeued, who notwithstanding thought, that the soule did streightway dis with the bodie.

Iustine the Martyr in the seconde Apologie whiche he wrote in the defence of Christians, hath these wordes: I will (sayth he) say the truth: In times past wicked angels through vayn visions deceyued women, and children, and with straunge and monstrous sightes made men afrayde, by whiche meanes they often wrung that oute of foolishe and rude persons, whiche by reason they coulde neuer get

of

of them. And therefore not knowyng that these were the Diuels engins and policies tendyng to delude them, they by one consente termed the workers of these slye conueyances, by the name of Gods, assignyng to eache of them their proper names, as best pleased themselues. &c.

Afterwardes in the same Apologie he exhorteth the heathens, that they would not deny mens soules after this lyfe to be indued with sense, but at the least way, would geue credite to their owne Necromancers, who teach that they call vp mens soules. Also let them beleeue those ỹ affirm they haue ben vexed with spirits of dead men, which persons the cõmon people term furious & frantike bodies. In Augustin de ciuitate dei, many such things be cõteined.

Now what dreadfull, strange, and marueilous ceremonies they vsed when they went about by their Magicall artes to call vp the soules of the deade, a man may see in the sixth booke of Lucan the Poet: where he setteth forth howe Erictho, a famous Witche in *Thessalye*, reuiued and restored a soulsioure to lyfe againe, who was lately slayne before. Whiche acte he did at the requeste of Sextus Pompeius, that so he might by him learne what wold be the issue of the battayle fought at *Pharsalia*.

This kind of Magike they properly terme Necromancie or Psycomancie, which is wrought by raising vp the spirites and soules of the dead. Of whiche there were diuerse sortes. For sometyme appeared vnto menne the whole bodies of the dead, but at an other time onely ghostes and spirites: and often nothing was heard, sauyng onely a certayne obscure voyce.

Plutarch in the lyfe of Cimon, (as hee is translated by Ioachimus Camerarius in the Preface on Plutarches bookes, De oraculis quæ defecerint, & de conseruata figura, & Delphis) writeth, that Pausanias, when he had taken the Citie of *Bizance*, sente for Cleonice, a mayden of noble parentage, to haue vnhoneste companie with her.

Whom

Whome hir parentes partely by necessitie, and partely for feare, sente vnto him. But after that the Virgin had once obtayned so muche of his wayghters in hys priuie chamber, that they shoulde at hir fyrst entraunce, put out the lyghtes, shee in the darke goyng softly towards Pausanias bedde, by the waye stumbled on the candlesticke, and ouerthrew it agaynste hir will, as hee laye asleepe in his bedde, who beeing troubled wyth the sodayne noyse, drewe a swoorde that laye by hym, and therewith flewe the virgin, as she had bin his enimie, whiche went priuily to sette vppon hym. But shee beeing thus slayne wyth that deadly stroake, woulde neuer after suffer Pausanias to take his quiet reste, but in a vision appearing vnto him in the nyghte season, denounced sentence of hatred against this noble captayn, in these wordes.

Στεῖχε δίκης ἄσσον μάλα τα κακὸν ἀνθράσιν ὕβρις. which is,

Answere to the lawe, for wrong is an euill thing vnto all men. This heynous deede of Pausanias was very grieuously taken of all his companions, who therfore vnder the conduction of captayne Cymo, sette on him, and chased him out of *Thracia*. And thus hauyng lost the citie of *Bizance*, when (as it is reported) the sight continued in troubling him, hee fledde vnto *Necyomantium*, at *Heraclea*, where the soule of Cleonices beeing called vp, hee by intreatie pacified hir displeasure. Whee deede there bothe present hir self vnto hys syght, and also told hym, it shold shortly come to passe, that ẏ euill towards him shold cease, as soone as he came to *Sparta*. Hereby priuily intimating his death. &c. This Pausanias did at the first soberly and discreatly demeane him selfe, but afterwardes beeing puffed vp with such victories as he had obteined, he ruled and raigned lyke a very Tyraunt. Wherefore when the Magistrates called Ephori, would haue committed him to pryson, he tooke Sanctuarie in a Temple, where he was shut

Ephori amongest the Lacedemonians wer magistrates, who in certen cases were

shutte vp vntill he famished through hunger.

I might heere heap together many such like Hystories, to proue euidently what this Samuel was. In other matters also, if God licence him, the Deuill is not destitute of power, and howe craftie and ready he is for all assayes, experience doth well declare.

Furthermore graunt that, wherein the pith & strength of the question doth consist (which can neuer be proued by Scripture) that God did permit Samuel to return and to Prophesie of things to come after hys death, yet will it not thereof followe, that suche visions shoulde nowe be shewed also, or that those thynges shoulde be out of hande credited and done which they commaund.

God in tymes past, did often in visible shape sende his Angels vnto men, but nowe we heare not that many are sent vnto men, neither in deed is the same necessarie. When the Apostles lyued heere, many notable miracles were done, but nowe for certaine good causes, they cease and fal away, for whatsoeuer is necessarie for our Salnation, is expresly conteyned in the worde of God. These notes touching Samuels appearing, may suffise.

aboue Kings, vnto whome appeales were made from Kings: euen as amongest the Romaines, thei appealed from the Consuls to the Tribunes.

## CHAP. x.

Moyses and Elias appeared in the Mounte vnto Chryst our Lorde: many haue ben raised from the dead both in body and soule, and therefore Soules after they are departed, may returne on earth againe.

IN like manner they obiecte vnto vs, out of the 17. of Matthew, that Moses and Helias were seene in the Mount, (whiche is called by the olde Writers *Tabor*,) with our Lord Iesus, by the Apostles whom he had chosen for the same purpose, and that they dyd speake with him. Luke telleth of what matters they

Math. 17 Moses and Elias appeared.

cõmuned with him, to wit of his deth, ỹ is ỹ deth of ỹ crosse Thereupon they gather, that the soules of dead men may come againe into the earth & appeare vnto men: we haue graũted before ỹ God is able to send soules again into the earth, but that it is his will so to do, or that it is necessary especially at these days, is not yet proued. Moses & Helias apered not to al the Apostles but only to three, neither did they speake to those three, they brought no new Doctrine, they cõmaunded them not to build Churches in their honor, or to do any such like thing, whether that their soules came alone, or their bodies: also sure it is, they were not sente to the Apostles, but to Chryst only.

It was very necessarie, ỹ they which should be Christes witnesses, should very wel vnderstand, that both ỹ Law & the Prophets, do bear record vnto our Saviour Chryst, ỹ he should die for the world, & come again in the latter day, to raise vp the dead bodies, to glorifie them, & to carrie the with him, into eternal blisse. And for this cause, God would haue these two excellent Prophets seene of the Apostles.

Lazarus came agayne on earth. Iohn. 11.

Lazarus soule did not only appeare, but he came againe both in bodie & soule, as Iohn witnesseth in his 11. chap. he is as it were a sure token, of our true resurrection, which shall be in the last day, as also others, which our Saviour Christ, ỹ Apostles, & in auncient time, the Prophets haue raysed from the dead. You shal neuer read that either Lazarus, or any other haue told wher they were while they were deade, or what kynde of being there is in the other world, for these things are not to be learned and knowen of the dead, but out of the word of God.

Matth. 27. At the resurrection of Christe many roase agayne.

The like may be said to that which is in the 27. chap. of S. Matthew, that when Christ suffered on the Crosse, the graues wer opened, & afterwards on the day of his resurrection, many dead bodies did arise, & appeared to many at Hierusalem. The soules of the dead did not only appeare, neither did they warne the liuing, or cõmaund them to do

this

this or that for ẏ deads ſake, to wit, either to pray for thē, or to go on pilgrimage to ſaints &c. But ẏ dead with their ſouls & bodies togither, came into the earth: for herby god would ſhew, that he by his death hath ouercom & deſtroyed death to the faithful, & that at the laſt day their ſoules & bodies ſhall be knit togither, and liue with God for euer. Now what theſe holy men were that roſe again, & whether they remained any time in this preſent life, or died again, or went with Chriſt into heauen, loke ẏ iudgement of S. Auguſtine in his. 99. Epiſt. to Euodius, & his 3. booke *De mirabilibus ſcrip. ca.* 13. Auguſtine.

To theſe we may ioyn that which Ruffinus writeth in his eccleſiaſtical hiſtorie. 1. booke 5. chap. and which Socrates repeteth in his firſt booke & 12. chap. touching Spiridion biſhop of *Cyprus*. He had a daughter called Irene, with whō a certaine friend of hirs left gorgeous apparel, ſhe being more wary than needed, hyd it in the ground, & within a while died. Not long after cōmeth this man ẏ owed ẏ apparel, & hearing ſay ẏ maidē was dead, goeth to hir father whom ſometimes he accuſeth, & ſometimes intreateth. The old father ſuppoſing this mās loſſe to be his own calamitie, cōmeth to his daughters graue, & ther calleth vpō god, beſeching him ẏ he would ſhew him before the time, ẏ reſurrection which is promiſed. And his hope was in vaine, for ẏ virgin being reuiued, apeared to hir father, & ſhewed the place wher ſhe had hid the aparel, & ſo departed again. Spiridion raiſed his daughter, Ruffinus.

I will not deny this thing to be true. For ẏ like hiſtorie hath Auguſtine in his 137. epiſt. A certain yong man which had an euil name accuſed Boniface, Auguſtines prieſt, ẏ he inticed him to filthineſſe. Now whē ẏ matter could neither be proued, nor diſproued by ſufficient reſons: both of them were bid to goe to ẏ graue of one Felix a Martyr, that by a miracle the truth might be known. They had not bin ſent, vnleſſe before this time alſo ſome ſecrete matters had bin knowne by this meanes: it may be well anſweared, that they were good, or rather euill Angels which did appeare.

## CHAP. xi.

VVhether the holy Apostles thought they savve a mans Soule, vvhen Chryst sodenly appeared vnto them after his Resurrection.

Luke. 24.

WE reade in the 24. Chapter of S. Lukes Gospell, that two Disciples which returned from *Emaus* to *Hierusalem*, tolde the Apostles, that they had seene Chryst aliue againe, and whyles they yet spake, the Lord stode in the myddest of them, and sayd vnto them, peace be vnto you: but they being amased and afrayd, thought they sawe a spirit. &c.

Christs Disciples supposed they saw a ghost.

Out of this some go about to proue, that the Apostles beleeued that spirits or soules did walke and appeare vnto men, and that they themselues did thinke they saine the spirite of Chryst (as certaine of the olde Wryters doo expounde it) or else some other mannes spirit.

This Argument may be answered two wayes. First if they thought they sawe a Soule, they thought a mysse. But they were no lesse deceyued with the common sorte nowe, than when they thought Chryst would rayse vppe an outward and earthly kingdome, in which they shoulde be chiefe. Secondly, it may be, that they supposed they saine an euil or good Angell, for there are more kyndes of spirites than one. There is a spirit that created al thyngs, to wit, God the Father, the Sonne, and the Holie Ghost. Agayne there be spirites that be created, as good and euill Angels, as also the soules of men, which eyther are in the body, or by death seuered from the body, and abyde either in euerlasting lyfe, or in eternal damnation. As touching the state of Soules in Purgatorie, where they are prepared to the Heauenly tourney, and of *Limbus puerorum*, there is nothing extant in holie Scripture.

Many kynd of spirites.

It is

It is manifest in scripture that God appeared vnto the holy patriarches, to the prophets, to kings and others, in diuers visions and formes, and that he shewed hym selfe vnto them and spake with them. Iacob sawe a ladder reache from the earth vp to Heauen, and God leaning on it. Isaias sawe the Lord sitting vppon an high throne. Daniell sawe an olde mā, sitting and his sonne comming vnto him and receyuing all power of him.

Tertullia and other holy fathers do teache, that ỳ sonne of God, which at the appointed time shoulde take vppon him humaine flesshe, diuse appeare vnto the Patriarches in an angelicall shape.

When Iohn Baptist did baptise our sauioure in Iordan, the Holy ghost was seene in the shape of a dooue. The holy scriptures in many places do testifie, that good Angells haue oftentimes appeared to Gods ministers.

That euill spirits are often seene, and that at this day they shewe themselues in diuers formes, to inchaunters and coniurers, and to other men also, as well godly as wicked, both histories and daily experience doth witnesse.

Truely we reade not, that soules haue appered on this fashion. By these we may easly gather, that the Apostles, when they thought they sawe a spirit, did not beleeue they sawe a soule. Could they not thinke I pray you, they sawe an euill spirit? Or rather that they sawe a good spirit, or a good angel? For it may be shewed by many examples, that euen the faithfull haue bin troubled, and feared at the appearing of good Angels.

In the eyght and tenth chapter of Daniel, we read that the Prophet fel into a sicknesse at the sight of Angels. The virgin Mary hirselfe was afrayde when she sawe the Angell Gabriel. So was Zachary the priest, & many others. Daniel. 8. 10.

In the 12. of ỳ Acts, we reade, that Herode killed Iames the Apostle with the sworde, and whē he sawe that it pleased the Iewes, he caught Peter also, and when he hadde Actes. 12.

put him in prison, he delyuered him to. 16. Souldiours to be kepte, entending after the feast of Passouer to kyll him. But the Angell of the Lorde led S. Peter out of the prison by night through the Souldiours watch, and sette him in the right way to the house of Mary, the mother of John, whose surname was Marke (where many were gathered togither and prayed.) And when he had knocked at ỹ entrie doore, a maid came forth to harken, named Rhode. But when she knew Peters voice, she opened not the entrie doore for gladnesse, but ran in and tolde howe Peter stood before the entrie, but they said vnto hir thou art mad: yet she affirmed constantly that it was so. Then said they it is his Angel, but Peter continued knocking, and when they had opened and saw him, they were astonied. In like maner, now also when the Apostles saw Christ, peraduenture they thought they sawe a good Angel. For there are Angels giuen of God vnto men to kepe them. Of this matter ther is somwhat red in the. 18. of S. Matthew, & in the 91. Psal. & we wil note somwhat more of it hereafter.

Matth. 18.
Psalme. 91.

The Gentiles also beleeued (as maye be gathered by their writtings) that euery mã had a good & an euil Angel, and that the good Angel did stir men vp to vertue, & defend them, but that the euil Angell did hurt men whersoeuer he could, and did prouoke them to wickednesse.

If our Elders, when they haue seen or heard any thing of one that hath ben traueling or dead, did say it is his spirit, it may be, they ment not his soule, but his Angel: for if when as spirits were seen now in this place, and vp and by in an other place, they did thinke them to be soules (as in these latter tymes all men haue beleeued:) in this they were deceiued, as they haue ben in many other things also, for soules are vp & by receyued, eyther into euerlasting ioye, or into eternall damnation.

If the Preachers and Teachers had done their duties, and had in this and other pointes of Christian Doctrine,

rightly

rightly inſtructed the people committed to their charge, or at the leaſt, if they had not forbidden them to reade the holy Scriptures, they would haue thought a right both of this, & other things which at this day are in controuerſie.

## CHAP. xii.

### Concerning the holie Fathers, Councels, Biſhops and cómon people, vvhich ſay that ſoules do viſibly appere.

The authoritie of the holy fathers is obiected againſt vs, as that which S. Ambroſe wryteth of S. Agnes, & S. Auguſtine of S. Felix, of which we haue ſpoken before. And that whiche Abdias hath in the life of the Apoſtles, that Thomas appeared after his death & preached. S. Gregorie in his Dialogues, both writs diuers and wonderous things, among others he rehearſeth many examples of the beaſts whiche appeared, and deſired helpe of certayne Saintes, yea and of the Apoſtles themſelues, which haue viſited ſome vpon their death beddes, a little before they departed, and many other ſuche like matters, which they that liſt may reade themſelues. It is ſayde that Hierome appeared to S. Auguſtine.

The holy fathers ſay that ſoules appeare.
Ambroſe.
Auguſtine.
Gregorie.

I will not in this place accuſe the holie Fathers of vanitie, yet this we muſt note, they ſay not they haue beſtowned that they whiche appeared, were the ſoules of deade men, but they ſpake after the common manner. As touching S. Gregories Dialogues, I can not byde, this (which many haue noted before me) that many things are conteined in them that ar nothing tru, but altogether like old wiues tales. Not bicauſe ỹ holy father hath written theſe things of malice, but for that he being to too credulous, hath put many things into his bookes, rather vpon other mens repoſe, than that he himſelfe knew them certainely to be true.

Many things fabulous in Gregories dialoges.

At

At this day also there are many honest and goblie men which haue this faulte, that they are to quicke of beliefe, and altogither ruled by others. They iudge other men by themselues, they would be ashamed to reporte any thing that were false, and thinke suche men in like manner to be affectioned, which doe abuse their simplicitie and godnesse. Often times these men, through their to muche lightnesse of beliefe, fall into great daungers.

Moreouer, in that age wherin Gregorie liued, men began to attribute muche to those apparances and visions. And at that time the true and sincere Doctrine began greatly to decay. Truly the time in which a man happens to lyue, is much to be regarded: he himselfe confessed that hys time was the latter tymes. Therefore the Scriptures shoulde haue beene more diligently haue lent vnto, neither shoulde any thing haue been retained that was not agreable vnto them. Some going about to excuse him, for that he hath stuffed his Dialogues full of myracles and wonders, say he dyd it to mollifie by those examples, the peruerse and hard heartes of the Longobardes, to the end they might embrace the true Religion, which they had so grieuously persecuted. But that it is in no wise profitable to make knowen the true fayth, by these helpes, which are nothyng else but vayne tales, euen Viues himselfe, in his first booke *De tradendis disciplinis* doth acknowledge.

Counsells approue the appearing of Soules.

Some vrge vs with the authoritie of counsels, whiche haue allowed certain apparances of soules, and haue suffered some bookes, whiche are extant of such apparitions, to be read for the edifying of the simple, and same agayne together with their visions, they haue cleane reiected.

It is reported that the Counsell of *Constance*, hath allowed this vision:

A certaine Deane when he had giuen ouer his Deanrie, went into the Wildernesse to doe penaunce: after his deathe he appeared to his Bychop, and tolde him that

the

the same houre in which he departed this life, there dyed thirty thousande men, among whome only his soule and S. Bernarde were made partakers of eternall salvation, and these went into purgatorie, and all the rest into endlesse damnation. &c. They say that Councels & the churche cannot erre, because they are guided by the holy Ghost. Also in the 24. of Matthew, the Lord doth saye in the late dayes there shalbe signes and wonders that the very elect if it were possible might be seduced, therefore they conclude those things which councels do say of suche apparitions, are to be beleeued. This woorde ar not so to be vnderstode that the chosen can neuer be brought into errors (for the contrary may be shewed by many examples) but that they do not abide in errours, albeit some do very hardly get out of the same againe. Tell me, I pray you, who they were that came together in ancient Councels? were they not holy fathers? it is manifest that in many points they were at variance among themselues, and that they haue shewed by their contrary writings: yea and many times they ar cõtrary to themselues, and therfore they haue not alwayes thought aright. Sometime they send vs to the word of God, as to the most certayne rule and counsell of faith. There are examples ynow, by whiche it may be shewed, that the olde Councelles haue erred in some of their determinations. The Councell of Ariminum hath allowed the Arrians doctrine. The second Ephesin councell did subscribe to Eutiches. The Councell holden at *Carthage*, which Cyprã gathered, pronoũced flatly against the scriptures &c. What shall we say was done in later times? it is well ynough knowen by histories who hathe rulled Councels, and rules them, and what hath bene chiefly handled in them for certayne hundred yeares: And what for the most parte hathe by and by followed after them, euen cruel warres and bloody slaughters. If nowe these auncient Councels maye erre, who will marueyle

Counsailes may erre. Matth. 24.

that they which haue assembled since haue erred? But as touching the apparitions, that I may (all other things omitted) talke only of them, tell me I pray you who shoulde certifie the Councles, whether this or that vision were true or false? Certaynly no Councels can bring to passe, that the lyes whiche haue bin scatred abrode, shall nowe begin to be true tales, although they of the Councel haue saide they are true.

Popes haue approued the appearing of soules.

It is euen as folishe to say, the Pope (who will be counted about all Councels) hath confirmed this or that miracle to be true, which they say was wrought in some one monastery or other. How can the bishop of Rome being so far off, knowe any thing better then they which dwell in the same places? If the bishop hauing no other assurance than out of their words or writings, which perhaps go about to erecte newe pilgrimages, and newe deuises to get money, confirme once that this or that soule was seene, it must straight way without any gaynsaying be beleued. But if any other men who haue with diligence sought out the truth of the matter, do testifie the contrary: all that they say must not be regarded. Consider (I beseeche you) of this matter. Before, all haue doubted whether the thing were so or no, but allowe as the Pope doth giue his verdicte, or some Church man do in his dreame see it to be so, it is a heynouse matter afterwards to doubt of it. O tyme! O manners!

Many affirme they haue seene soules.

As touching other common and laye men as they terme them, which say they haue seene one after his death, and haue heard and knowne him, and haue spoken with him: I easyly graunt they haue seene and heard some thing, and haue thought verily they were soules, and that they did speake with them. But it followeth not therfore, that they were soules indede, much lesse that any dead man hath appered in body and soul vnto them. For at Domes day only the soules shall returne to their bodies again. Soules are

spirits

spirits, but spirits are inuisible, wherefore they cannot so be seene, vnlesse they take some outward shape vpō them. But it can neuer be proued by the testimony of holy scripture, that as good & euil Angels, so soules take some shapes vpon them. Besides this, it is most true that oftentimes ỹ shapes and formes of them whose soules are not yet sundred from their bodies by death (as when one lieth vpō his death bed) are no lesse seene than theirs which are already dead. Therfore it is not necessary that we beleue ỹ ghosts which are seene, to be soules. By these things you vnderstād what is to be thought of the tale of Platina, Nauclerus, & others, which write ỹ a certeine Bishop sawe Pope Benedict the eyght (lately dead) in a solitary place sitting vpon a blacke horse, & being demaunded why he was so caried about with the blacke horse, he warned the bishop that he shold distribute the money which was giuen to ỹ vse of the poore (but nowe wickedly kept to other purposes) vnto those poore folks to whome of right it belōged. Other tales of like stampe are ryfe euery where.

## CHAP. XIIII.

### VVhether soules do returne agayne out of Purgatorie and the place vvhich they call *Limbus puerorum*.

That soules, whiche are gon either to Heauen or to Hell, returne not thence, nor appeare agayne before the latter daye, perchaunce some menne woulde easely graunte: but they imagine there is a thirde place, whych is Purgatorie) oute of the whiche soules doe retourne vppon earthe. For as yet the laste sentence hath not passed on them, and therfore as yet they maye be helped, and therefore also they doe crane helpe, and shewe themselues vnto men. But we haue proued before at large, bothe out of the scriptures, and also out of the wri-

tinges of the auncient fathers, that the soules of the faithfull are saued, and that the soules of the vnbeleeuers are damned immediatly without delay, and therefore there is no Purgatorie. Agaynst this, they alledge sundry argumentes amongst the whiche thys, albeit it be very common, yet is it the cheefest, when they say, that no man is saued excepte he be purged from all his sinnes, and that sinne cleaueth vnto vs euen vnto the graue. If we saye that puritie and cleannesse consisteth not in our workes, or in the paynes which we endure, but that God through faith in his sonne Iesus Christe (who is our only redemption, iustification, satisfaction, and ransom for our sinnes) doth iustifie vs: they streyght answeare, that our faith is vnperfecte, and that the moste godly men complayne when they departe hence, of the weakenesse of their fayth. And therefore that God dothe not take vp suche kynde of men straightwayes into heauen, nor yet because they are not vtterly voyde of fayth, thrust them presently downe into hell. And therefore, that there is a middle place betwene bothe, whiche is called Purgatorie, in which the soules are purified from the imperfection whiche remayned in them at the time of their death, and out of the which they are deliuered by the merits of the liuing, and by large pardons. Is not this as muche as to attribute that vnto our owne paines and to external fyre, whiche ought only to be ascribed vnto the death of Christe? Doth not Christe teache vs, if at any time we feele any weakenesse of faith, we shold crye out with the Apostles: Lorde increase our faith: Doth God disdaine to heare the prayers of his faithfull people in the extremitie of death? Christ sayth, he that is washed hath no neede saue to washe his feete, but he is cleane euery whitte: He wyll saue vs, not for the worthinesse of our faythe, but by his meere grace onely. He doth bestow these things amongst vs, as if some ryche man did freely giue meate and drinke vnto others, whereof some of them

receyue

receyueth it in wodden, some in earthen, and some in siluer or golden vessels: or as if a Prince did distribute vnto euery one a piece of golde, and some receyue it with a feeble hande, and some with a strong and lustie hande. He that hath the weake hande receyueth money as wel as he that hath the strong hande. Saincte Paule exhorteth the Thessalonians in his firste Epistle and fourthe Chapter, that they mourne not for the dead as the Gentiles do. If there had bene a fyer of Purgatorie, as they haue falsely imagined, he coulde not haue bene angrie with them, although they had taken their frendes departure somewhat impatiently. &c. Other argumentes whiche are brought for the confirmation of Purgatorie, are of late so confuted by many godly and learned men, that it is maruel our aduersaries will so often repete them. 1. Thessa. 4.

But before I leaue this matter, I will here insert this historie following. A certaine Germain being accused by the Inquisitours of heresie (as they terme it) that amongest his companions he denyed Purgatorie, contrarie to the common consent of the Catholike Churche, made his answeare thus: If our parishe Priest (quod he) whome I credite very muche, preache vnto vs true doctrine in the pulpet, eyther there is no Purgatorie at all, or elle it is cleane emptie. For he oftentymes sayeth, that Turkes, Iewes, heretikes, and wicked men goe not into Purgatorie, but straight into Hell fyer, from whence they shall neuer be deliuered: Then that by Pardons whyche are euery where solde for money, many soules are restored to their first perfection: And moreouer, that the Masse is of suche force, that there is not one soule in al the world by whiche one soule at the least is not deliuered out of the flames of Purgatorie. If these things (quod he) be true, (for I will not go about to refell that whiche master Parson hath sayde) I will stande in this my opinion. For you do all complayne, that the number of the Catholykes is

very small, the greater parte of men biding deuided into sundry sectes, and the multitude of Epicures dayly increasing. There are all mennes purses many times drawne dry by pardoners, which for money sell their indulgences, that by them the soules of men may be deliuered out of the torments of purgatorie. Furthermore, there is no village but there are a great many Masses song in it, before any one husbandeman dyeth. What followeth then, but that there is eyther no Purgatorie, or one vtterly voyde and emptie? When the Inquisitours (who knewe very well that their men commonly taught such doctrine) herd these things, they were amazed, and taking aduise togither, they all berated him for occupying his heade about questions nothing appertaining vnto him, which they commaunded him to leaue vnto diuines, and to folow his owne busines.

Dilemma, is a kinde of argument or reasoning, which euery way conuinceth him vnto whome it is spoken.

There was in our countrey an honest and sober man, who before the light of the Gospel began to appeare, vsed this dilemma: The bishop of Rome either hath authoritie to bring soules out of the paynes of Purgatorie, or else he hath no authoritie: If he haue that power, and will not vse it, except he receyue money, he can not escape the faulte of crueltie and couetousenesse: But if he haue no suche authoritie, surely it is great villanie to robbe so many widdowes and fatherlesse children, and so arrogantly to boast himselfe of authoritie whyche he hathe not. And if there be no Purgatorie (as by the holy Scriptures it is playnly gathered there is not) surely then mennes soules can neyther returne from thence, nor offer themselues to be seene of men.

Limbus puerorum.

Nowe as touching the fourthe place, namely Limbus puerorum, (in the which innocent children, as they call them, are sayde to be) Papistes themselues scante dare affirme, that they return again and appeare vnto men, and craue their helpe: for they teache, that if they depart without baptisme, they shall neuer enioy the sight of God, and

for

for that cause they may not be buried in the same church-yard with other christians. Perciful God! how many godly matrones hath this false deuise miserably vexed? I call it a false deuise, for that they bring nothing out of the holy Scriptures wherby to proue this poynt of doctrine. The Scriptures do not attribute so muche vnto externall baptisme, whiche is by water. Was the condition of infants better in the olde testament than in the new? You do not reade that the olde fathers, supposed that infantes whych dyed before the eyght day, and therefore were not circumcised, should be separated from the sight of God for euer. Dauid the king and prophet said he shold folow his sonne, whome God had called out of this lyfe before he was circumcised. But it was not Dauids meaning that he should go into a place where he should be depriued of the sight of God for euer. But it appertaineth not much vnto our purpose to dispute any further hereof. Thus haue I nowe answered the cheefest argumentes of our aduersaries, whereby they woulde proue the soules of good and euill men, to offer them selues to be seene sometimes of them that liue, after their departure by death from their bodies.

## CHAP. XIIII.

VVhat those things are whiche men see and heare: and fyrst that good Angels do somtimes appeare.

BUt thou wilte saye, I doe not yet clearely and plainly vnderstand what maner of things those are, (wherof (as it is sayd before) Historiographers, holy fathers, and others make mention: as that holy Apostles, bishopps, martires, confessors, virgins, and many other which died long ago, appered vnto certeine men lying at the point of death, gaue them warning, aunsweared vnto certeine questions, commaunded them to do this or that thing: and that some thing is seene

and

and heard at certeine times, whiche not only affirmeth it selfe to be this or that soule, but also sheweth by me it may be succored, and afterwardes returning agayne, giueth great thanks vnto them of whome it hath receyued such a benefite: that the husband being dead, came in the nighte vnto his wife now a widowe, and that seldome times any notable thing hathe happened, whiche was not foreshewed vnto some man by certain signes and tokens. You will say, I heare and vnderstād very well that these things are not mens soules, which continually remayne in theyr appoynted places, I pray you then what are they? To conclude in fewe wordes: If it be not a vayne perswasion proceeding through weakenesse of the senses through feare, or some suche like cause, or if it be not deceyte of men, or some naturall thing, wherof we haue spoken much in the firste parte, it is either a good or euill Angell, or some other forewarning sent by God, concerning the which we will speake more orderly and fully hereafter.

Angells appeare.

Our sauioure witnesseth in the gospell, that children haue their good angells: and we reade in the 18. of Matthew, that the Lorde sayde: Take heede ye contemne not one of these little ones: for I saye vnto you, that their Angels in Heauen do alwayes behold the face of my father whiche is in Heauen. Which wordes are not so to be taken, as though they were neuer sent downe into the earth, but the Lorde here speaketh after the manner of men. For as seruaunts stande before their maisters to fulfill their commaundement, euen so are the Angels prest and ready to serue God. Esay the 63. The Angell of his face, that is, whiche standeth ready in his sight, preserued them. And further they which often stand in presence of their lorde, are acceptable vnto them and priuy to their secrets. Out of this place of Mathew Hierome in his Commentaries, and other fathers do conclude, that God doth assigne vnto euery soule assone as he createth him his peculiar Angell, which taketh care

Matth. 18.

Esay. 63.

of

of him. But whether that euery one of the elect haue his proper Angell, or many Angels be appointed vnto him, it is not expressly sette forth, yet this is most sure and certayne, that God hath giuen his Angels in charge to haue regard and care ouer vs. Daniel witnesseth in his tenth chapter, that Angels haue also charge of Kingdomes, by whom God kepeth and protecteth them, and hindreth the wicked counsels of the deuill. It may be proued by many places of the Scripture, that all Christian men haue not only one Angell, but also many, whome God imployeth to their seruice. In the. 34. Psalm it is sayde, the Angell of the Lorde pitcheth his tentes roundē about them whiche feare the Lorde, and helpeth them: which ought not to be doubted but that it is also at this daye, albeit we se them not. We reade that they appearing in sundrye shapes, haue admonished menne, haue comforted them, defended them, deliuered them from daunger, and also punished the wicked. Touching this matter, there are plentifull examples, whiche are not needefull to be repeated in this place. Sometimes they haue either appeared in sleep, or in manner of visions, and sometimes they haue performed their office, by some inuisible operations: as when a mans mynde foreseeth with him, that a thing shall so happen, and after it happeneth so in deede, which thyng I suppose is done by God, through the ministerie of Angels. Angels for the most part take vpon them the shapes of men, wherein they appeare. And so it may be, that saint Felix, and Sainte Agnes, and other whiche haue appeared vnto honest and godly men, were the Angels of God. Angels haue appeared not only one at a time, but also whole Armies & Hostes, of them, as vnto Iacob the Patriarch, and Heliseus the Prophete. It is read in the Ecclesiasticall historie written by Socrates and Sozomenus, that Archadius the Emperor receyued Gaina, with all his Armie of Soudiours into the Citie of *Constantinople*, to defend

Daniel. 10.

Psal. 34.

Whole armies of Angels.

Cōstantinople preserued by the appearing of angels.

sende it, but this traitour went about to get the rule of the Citie into his owne handes, and therefore he sente a bande of men to fire the Emperours Pallace, whiche sodenly espied a great hoste of Angels, of large stature, armed like unto Souldiours, whereupon they gane ouer their enterpryse of fiering. Then sent he others who reported the verie same: At the last he went himself, & saw it to be so, and so left his purpose: and thus God by a miraculous meanes, preserued the Citie and Churche of *Constantinople* from the craftie suttletie of the tyrant.

Augustine

Whereas Saynte Augustine in hys booke *De cura pro mortuis agenda*, Chapter .10. writeth, that deade men, haue appeared unto the lyuing in dreames, or any other meanes whatsoeuer, shewing them where their bodies lay unburied, and requiring them to burie them. There he supposeth, that these are the workes of Angels by the dispensation of Goddes prouidence, uising unto good purpose, bothe good and euill Angels, according to the unsearchable depthe of his iudgementes. He saythe not that soules appeare in sleepe, but the similitude of soules. He addeth further, if the soules of the deade had any thing to do with matters of the lyuing, & that we myght talke with them as often as wee lyst in our sleepe, hys mother no myght woulde leaue him, who to lyue with him followed him both by Sea and by land, suche loue bare she towardes hir Sonne.

## CHAP. xv.

That ſometimes, yea and for the moſt part, euill Angels do appeare.

CONtrarywiſe euil Angels are hurtful and enimies vnto men, they follow them euerie where, to the ende they may withdraw them from true worſhipping of God, and from faythe in hys onely ſonne Jeſu Chryſt, vnto ſundrie other thyngs. Theſe appeare in diuers ſhapes: for if the Deuill (as Paule doth witneſſe) tranſfourmeth hymſelfe into an Angel of light, no leſſe may he take the ſhape of a Prophete, an Apoſtle, Euangeliſte, Byſhoppe, and Martyr, and appeare in their lykeneſſe: or ſo bewitche vs, that we verily ſuppoſe we heare or ſée them in verie deede. He taketh on hym to tell of things to come, whether hee hit them ryghte or wrong. He affirmeth that he is this or that ſoule, that he maye be deliuered by this or that meanes, that by theſe meanes he may purchaſe credite and authoritie, vnto thoſe things whiche haue no grounde of Scripture. Paule.

By meanes of falſe myracles, he decreeth newe Hollydayes, Pilgrimages, Chappels, and Aulters: by coniurations, bleſſings, and enchauntmentes, he attempteth to cure the ſicke, to make his beeings haue authoritie.

You ſhal reade marueilous ſtraunge things in Arnobius, Lactantius, and other holie Fathers, who wrote agaynſt the Gentiles and their ſuperſtition, after what ſorte Deuils haue deluded the miſerable Gentiles, and haue entrapped them in many errors. He ſpyned and hid himſelfe in their Idols, he ſpake thorough them from one place to an other, he made them to moue, and dyd ſuch ſtraunge miracles, that veris lame menne leauing their ſtilts wherein they leaned in the Temples of their Idols,

returned home to their houses, without any helpe or stay of them, but especially in the Temple of Æsculapius (who was counted the Patron of Phisicke) many of these kynd of myracles are reported to haue happened. Wherfore there is no cause, why the Papistes at thys daye, shoulde so insolently glorie of the lyke myracles, by the which they go about to proue their intercessio of Saints, and such like trumperie.

## CHAP. xvi.

### Of wyndrous Monsters, and suche like.

NOw as concerning other straunge things, we must hereafter searche what nature they are of: as when one dieth that ther is some what sayne, or some great noyse is sodenly hearde, but especially ỹ many signes and wonders happen before the deathe of greate Princes. It is wel knowen by histories, what signes went before the deathe of Iulius Cæsar, amongest the whiche, a greate noyse was hearde in the night time, in very many places farre and neere.

As concerning other Emperors, and Kings, and other great mennes deathes, we reade that some certaine forewarnings were hearde or sayne, we must also consider what those straunge things are, which for the most parte happen before the innouations of kingdomes, before battailes, seditions, and subuersions of Cities.

I say flatly, euen as I sayde before concerning spirites if they be not vayne persuasions, or naturall thynges, then are they forewarnings of God, whiche are sent, eyther by good Angels, or by some other meanes vnknowen vnto vs, that we might vnderstande that all these thinges happen not by aduenture, without the wil & pleasure of God,

but

but that life and deathe, peace and warre, the alteration of Religion, the exchaunge of Empires, and of other things, are in his power, that we might thereby learne to feare him, and to call vppon his name. In the meane season Sathan also fayneth and worketh many thyngs to terryfie men, and to plant superstition in their hartes. But that all thyngs are not done by Sathan, hereby we maye vnderstande: It chaunceth that one is thrust thorowe and slayne by one wyth whome hee neuer was at variance, but hath euer vsed him as hys friende, some man is drowned, or falleth down from some highe place, or otherwise is miserably slayne, an euill spirite can haue no foreknowledge hereof (for there are no naturall signes, or coniectures going before them, as there are in diseases) yet notwithstanding, some signes and rare casualties fall out before. Hereof doe I gather, that these things are wrought by God, who onely knoweth that they shal come to passe, and they are not onely admonishmentes vnto them, whome they especially concerne, but also vnto them whiche heare them, and are present at the doing of them.

There was a certayne Magistrate within the liberties of *Tigurine*, not long before I wrote this, whom certaine of his friendes taried for to breake their fast with him before he take his iourney, and thus waighting, they supposed they heard a knyfe falling from the vpper parte, or floore of the stewe, wherein they were, yetsawe they nothing, and sodenly as they cōmuned togither of this straunge wonder, they thought they heard it agayne. In the meane while commeth the Magistrate, vnto whome they declare what had happened, and as they had skant ended their talke, the knyfe fell agayne the thirde time, in the hearing of the Magistrate, who before doubted very much of the matter. And therefore taking occasion hereby, hee began to exhorte them, that whereas within fewe dayes

after a greate mariage shoulde be kepte in the same place, they should all endeuoure to maintayne peace, & obserue sobrietie, least perchaunce through quarelling & murther, it shuld be a bloudy mariage. After he taking his iourney & within a day or twayne dispatching his businesse, as he was returning towardes his Castle, (his horsse falling into a ryuer, which was sodenly encreased with rayne) after hee had long striued with the water, at the last died miserably.

And that the Deuill doothe deiude men with straunge happes, hereof I gather, that if any be taken with greeuous sickenesse, so that not onely the Phisition, but also the sicke themselues dispaire of their owne healthe, in the nighte tyme there is heard a noyse as if one were making a coffin or chest to lay one in, or were burying a dead body: that suppose I to be an illusion of the Deuil, for hee thinketh verily the diseased will die, whom God by meanes of godly and earnest prayers, doothe restore againe to his former health.

Plinie. Where as Plinie writeth that rauens are of such sharp senses, that they wil flye three or foure dayes before, vnto the place where carryon will afterwardes be, it is altogyther vaine & fabulous. If this were graunted, it were no absurditie to say, that ỳ deuil hath a knowledge of things to come, yea euen where there are no naturall causes. &c. Moreouer he may by Gods permission, if warres and mutinies be towardes, stirre the instrumentes of warre, and al other kynde of munition as it lyeth in the Armorie, he can make a noyse & reare a clamour & crie, as it were of a great Armie in the ayre, and play as it were on a Drum, and so other such things, whiche al Historiographers affirme with one voyce, haue oftentimes chaunced.

That

## CHAP. xvii.

That it is no hard thing for the Deuill to appeare in diuers shapes, and to bring to passe straunge things.

BVt it is no difficult matter for the deuil to appeare in diuers shapes, not only of those which are aliue, but also of deade menne, (whereof I spake also before, when I entreated of Samuels appearing) yea, and (which is a lesse matter) in the fourme of beastes and birdes. &c. as to appeare in the likenesse of a blacke Dog, a horse, an Owle, and also to bring incredible things to passe, it is a thing most manifest: for he may through long and great experience, vnderstande the effectes & force of naturall things, as of herbes, stones. &c. and by meanes hereof worke marueilous matters. And then he is a subtile and quick spirit, which can readily take things in hande, whiche in eache thing is of no small weight. By his quicknesse, & by his knowledge in naturall things, he may easily deceyue the eye sight, and other sences of man, and hide those things which are before our face, and conuey other things into their places. Wherein the holy Scriptures, and histories, & continual experience beareth record. Howe dyd the wicked spirit handle Job? what dyd he not bring to passe in shorte space? What straunge workes of an euil spirit did Balcam bring to passe? did he not purchase a famouse name by his Magical arts? what wonderful great miracles dyd Pharaos Sorcerers? Did not Simon Magus so bewitch the *Samaritanes* with his vnlawfull Artes, that he would say he was the great vertus of God? Touching this coniurer, the olde Fathers write many things, as Iosephus in his first booke and tenth chapter, Eusebius in his seconde booke & thirteenth chapter.

Egesip-

Egesippus writeth in his third booke and second chapter of the destruction of *Hierusalem*, that this Symon came to *Rome*, and there set himselfe against Peter, boasting that he could flye vp into Heauen, and that he came at the day appoynted vnto the Mounte *Capitoline*, where leaping from the rocke, he flew a good while not without the great admiration of the people, who nowe began to credite his wordes, but sodenly he fell downe and brake his leg, and after being carried vnto *Aricia*, there died.

Trithemius in Cronica

Iohannes Tritenhemius Abbot of *Spanheimen*, writeth in his Cronicles concerning the Monasterie of *Hirsgraue* of the order of S. Bennet, in the yeare of our Lorde. 970. that Peter and Baianus, the two Seruantes of one Simon a Monke, ruled ouer the *Bulgarians*, whereof the one namely Baianus was throughly seen in the Arte of Necromanzie, and thereby wrought many myracles. He chaunged himselfe into a Whoife so often as he list, or into the likenesse of an other beast, or in such sorte as he could not be discerned of any man, and many other straunge things he could do, and vse, whereby he brought men into great admiration.

And after in the yeare. 876. he writeth, that there was a certaine Iewe named Sedechias, sometimes philosopher and physition vnto Lewes the Emperour, who being very cunning in sorcerie, did straunge miracles and wonderfull sleyghts before the Princes, and before all other men. For he brought it to passe by his cunning, that he seemed to deuoure an armed man with his horse, and all his harneste, and also a carte loaden with hay, together with the horse and carter. He cut off mens heades, their handes and feete, which he set in a basyn before al the lookers on to behold, with the blood running about the basen: which by and by he would put againe vpon the places whence they seemed to haue ben cut off, without any hurte to the parties. He was fayne and hearde of all men to exercise hunting and

running

running, and suche lyke things in the aire and cloudes, as men are accustomed to exercise vpon the earth. He practised so many and diuers deceytes, that all men maruelled and were astonished out of measure.

In the yeare of our Lord. 1323. when Frederike Duke of *Austrich* who was chosen Emperor against Lewes, as the same author witnesseth, was vanquished in a great battail betwéene *Otringa* and *Molndorfus*, and deliuered into the handes of Lewes, who sent him away into a strong castell to be safely kept: It chaunced shortly after, that a coniurer going vnto his brother Lupoldus in *Austriche*, promised, that by the helpe of a spirite, he would within the compasse of an houre, deliuer Frederike safe and sounde out of captiuitie, if he would promise him and giue him a worthy reward for his paines. The Duke aunsweared him: if thou wilt (quoth he) do as thou makest promise, I wil worthily reward thée. So ẏ Magitian with the Duke entring his circle of coniuration in an houre moste conuenient, calleth the Spirit whiche was accustomed to obey his commaundement. Whome, when he appeared in the likenesse of a man, he commaunded by the vertue of hys coniurations, that he should spedyly bring vnto him into *Austriche* Duke Frederike deliuered safely out of prison. Unto whome the spirit aunswearing, said, If the captiue Duke will come with me, I will willingly obey thy commaundement. This sayde, the spirite flyeth awaye into *Bauarie*, and taking vppon him the forme of a Pilgrime, he entreth into the prison where the Duke was kepte prisoner: whome as soone as he sawe, the Spirite whyche was sente as messanger vnto him, sayde: If thou wilt be deliuered out of captiuitie, mount thée vp vpon this horse, and I will bring thée safe and sounde without any hurte into *Austriche* vnto Duke Lupoldus thy brother. Unto whome the Duke sayde: Who art thou? The Spirite aunswered: Aske not who I am, bicause it appertayneth

nothing to the purpose, but get thee vp on the horse which I offer thee, and I will bring thee safe and sound, and freely deliuered into *Austrich*. Which when the Duke heard, he was taken with a certaine horror, and feare, being otherwise a hardy knight: and when he had blessed him selfe with the signe of the holy crosse, the Spirit sodainly vanished away with the blacke horse, which he had proffered him, and returned emptie agayne vnto him that sent him: of whome being rebuked because he had not brought the prisoner, he declared all ȳ matter vnto him in order. Duke Fredericke at the last being deliuered out of prison, confessed that it had so happened vnto him in his captiuitie the very same day they named. This historie is also to be seene in the Chronicles of the *Heluetians*.

There are also coniurers founde euen at this day, who bragge of themselues that they can so by inchauntments saddle an horse, that in a fewe houres they will dispatch a very long iourney. God at the last will chasten these men with deserued punishment. What straunge things are reported of one Faustus a German, which he did in these our dayes by inchauntments?

I will speake nothing at this time, of those olde sorcerers, Apollonius and others, of whom the historis repost straunge and incredible things. Daggers, witches and inchaunters are sayde to hurte men and cattell, if they do but touche them or streake the, they do horrible things whereof there are whole bookes extant. Iugglers and tumblers, by nimblenesse do many things, they will bid one eate meate, which when they spit out agayne, they cast forth ordure and such like. Magitians, iugglers, inchanters, and Necromancers, are no other then seruants of the Diuel: do you not thinke their master reserueth some cunning vnto him selfe?

Howbeit this is not to be dissembled, ȳ the Diuel hath glory of many things which in deede he cannot performe:

as

as that he saith, that he raiseth ỳ dead out of their graues. &c. He may in very deede by Gods sufferaunce, shewe the shapes of them vnto men, but he hath no suche power ouer the dead bodies.

## CHAP. xviii.

Diuels doe sometimes bid men doe those things vvhich are good, and auoide things that are euill: sometimes they tell truth, and for vvhat cause.

IF those spirits whiche seeke helpe at mens handes be not soules, but Diuels, many will say, why then do they persuade men vnto good things, exhorte them vnto vertue, and call them from vice. For they saye, Iudge vprightely, take heede of theefte and extortion, restore goodes vniustely gotten vnto their owners, beware of periurie, surfets, and drunkennesse, enuie and hatred, lying and deceite, pray earnestly, come to Churche often &c.

The Dyuell is not pleased when we doe good, and auoide euill: nothing woulde greeue him more, than that we should liue according to the prescripte worde of God. Therefore they are not Diuels which bid vs do good, and eschue euill.

Moreouer, those spirites speake truthe, but the Dyuell is a lyer, and is called by Christe, the father of lyes. Therefore we may not say that they are diuelliche spirits.

Vnto this argument I answere thus: he dothe thys for his owne aduantage. If he should shewe him selfe so, as he is by nature, he should little profite. That whiche he dothe, he doth it to this ende, that he may purchase credite vnto his wordes, and that he might the better thrust other things vpon men, and bring and drawe them into sun-

yr errours, whereby they forsaking the worde of God might giue eare vnto Spirits. Did not the seruaunts of vncleane spirits, I meane false Prophets, come in times past vnder shepes skinnes, and fayned themselues to tender the peoples commoditie, whereas in very deede in the meane space they sought after another thing, that is, that when they had obteined great authoritie, they might pill and poule other men, and fill their owne bags with golde and siluer? Do not all heretickes yet at this day say, they are sent frō God, and that we must eschewe wickednesse, and seeke after vertue. Diddest thou neuer heare ỳ thaues trauelling by the way with those on whose company they light, haue talked of liuing honestly, and of the punishmēt of wicked men, and the reward of good men, to the ende that after they might take the aduantage of the vnwares? Whereas the Diuell hathe fayned him selfe to be otherwise than he is, it hath brought forth innumerable errors, superstitions, and false worshippings in the Churche of God. For Bishops in proces of time neglected the worde of God, they would accepte the Diuell and receiue him as an Angell of light, when he came not in a blacke and horrible, but a pleasaunt and acceptable forme. He speaketh some good things, that he may intermedle euil things therwith, he speaketh truth, that he may scatter abroade lyes, and rote them in mens hearts. So Sinon in Vergill mingled falsehode with truth, that he might the better entrap the *Troians*.

Sathan dothe imitate craftie gamsters, who suffer a plaine and simple yong man to winne a while of them, that afterwards being greedy to play, they may lurche him of all his golde and siluer. He followeth them which once or twise iustly repay vnto their creditoures surhe money as they haue borowed, kaping their promise duely, that afterwards they may obteine a great summe of them, and then deceyue them.

The

The diuell sometimes vttereth ỳ truth, that his wordes may haue the more credite, and that he may the more easely beguile them. He that woulde vtter euill wares, doth not only sette them forth in wordes, but doth also so trim and decke them, that they seeme excellent good, whereby they are the more salable: this arte also the diuell knoweth, for he painteth out his stuffe that he may obtrude it vnto other men in the stead of good ware. S. Ambrose writeth in his Cõmentaries vpon the first epistle to the Thessalonians, and fift chap. expounding these wordes: *Quenche not the Spirit. Despise not prophecying. Examin all things, and kepe that which is good.* Euill spirits are wont to speake good things craftely, as it were by imitation, and amongst those they priuily insinuate wicked things, that by meanes of those things which are good, euill things may be admitted, and bycause they are supposed the wordes of one spirit, they may not be discerned a sunder, but by that whych is lawfull, an vnlawfull thing may be commended by authoritie of the name, and not by reason of vertue &c. Ambrose.

Hereunto apperteine those wordes whiche we reade in S. Chrisostomes second sermon De Lazara. There he sheweth that many simple men haue bin in this errour, that they haue thought the soules of those which were slayne by some violent death did become Diuels. He sayth further that the Diuell hathe persuaded many witches, and such as serue him being in this errour, that they shoulde kill the tender bodies of many yong men, hoping they shold become Diuels, and do them seruice. And by and by he addeth: But these things are not true, no, I say, they are not. What is it then that Diuels say? I am the soule of suche a Ponke? Verely I beleue it not, euen for thys, that Diuells do auouche it: for they deceyue their auditours. Wherefore Paule also commaundeth them to silence albeit they speake truth, lest taking occasion by truth, they mingle lyes therwith, and so purchase them selues cre- Why the diuel doth sometimes tell truth

dite. For when they had sayd: These men are the seruants of the most high God, shewing vnto you the way of saluation: The Apostle not content herewith, cõmaunded the prophecying spirite vnto silence, and to come forth of the mayd. And yet what harme speake they? These men are the seruantes of the moste high God. But bycause the most parte of simple men haue not vnderstanding alwayes to iudge of those things whiche are vttered by Diuels, he at once excludeth them from all credite. Thou art (saith he) of the number of infamous spirites, it belongeth not to thee to speake freely, hold thy peace, kepe silence, it is not thy office to preache. This is the authoritie of the Apostles: why takest thou vppon thee that which appertayneth not vnto thee, hold thy peace, be thou infamous. So also did Christe sharply rebuke the diuels saying vnto him: we knowe thee who thou art, therein prescribing vnto vs a lawe, that we shoulde in no wise trust the diuell, albeit he tell the truth.

Acts. 16.

Marke. 1. Luke. 4.

Sith we know these things, let vs in no wise beleeue the diuell, nay rather if he say any thyng that is truth, let vs flee from him and shunne him. For it is not lawful exactly to learne sounde and holsome doctrine of diuels, but out of the holy Scriptures.

That you may therfore know that it can in no wise be, that a soule once departed out of the body can come vnder the tyrannie of the diuell, heare what saint Paule sayth: For he that is dead is iustified from sinne, that is, he sinneth no more. For if the diuel can do no hurt vnto the soule whyle it is in the body, it is euidente, he can not hurt it when it is departed out of the body. &c. By all these things it is playne, what maner of things those are which are heard & seene.

The

# ¶ The thirde part of this Booke, in which is shewed why, or to vvhat end God suffereth Spirits to appeare, and other strange things to happen: as also howe men ought to behaue themselues when they méete with any suche thynges.

## CHAP. I.

God by the appearing of Spirits doth exercise the faithfull, and punishe the vnbeleeuers.

IT followeth nowe hereafter to be intreated of, why God suffreth spirites, ghostes, and horrible sightes to appeare. &c. & also why he dothe permitte other straunge and miraculous thynges to happen: And furthermore howe men ought to behaue themselues when they sée any suche thynges.

GOD doth suffer Spirites to appeare vnto his electe vnto a good ende, but vnto the reprobate they appeare as a punishemente. And as all other things tourne to the beste vnto the Faythefull, euen so do these also: for yf they be good Spirites, whiche appeare vnto menne, warnyng, and defendyng them, thereby do they gather the care, prouidence, and Fatherly affection of GOD towardes them. But in case they be euyll Spyrites, (as

Causes why God suffereth spirits to apere.

(as for the moſt part they are) the faithfull are moued by occaſion of them vnto true repentaunce. They loke diligently vnto themſelues ſo long as they liue, leaſt the enimie of mankynde, who is ready at all aſſayes, and lyeth always in waight, ſhould bring them into miſchiefe, and take further bauntage to vexe and hurte them. God alſo by theſe meanes dothe exerciſe and trie their faith and pacience, to the end they continue in his worde, & receyue nothing contrary to ỳ ſame, haue it neuer ſo fayre a ſhewe, nor do any manner of thing agaynſt his worde, although thoſe ſpirites doe not ſtreightwayes ceaſe to vexe them. God dothe alſo ſuffer them to be exerciſed with haunting of ſpirites, for this cauſe, that they ſhold be the more humble and lowely. For in the ſecond Epiſtle to the Corinth. and. xij. chap. Paul ſayth: And leaſt I ſhold be exalted out of meaſure, through the excellencie of reuelations, ther was giuen vnto me vnquietneſſe through the fleſhe, euen the meſſanger of Sathan to buffet me, bicauſe I ſhold not be exalted out of meaſure. For this thing beſought I ỳ Lord thrice, that it might depart from me. And he ſayd vnto me: My grace is ſufficient for thee, for my ſtrength is made perfect through weakeneſſe. Except God did ſhut vp the waye before vs with certaine ſtops and lets, we ſhold not know our ſelues, we ſhould not vnderſtande wherof we ſtand in nede, we ſhold not ſo earneſtly pray vnto God, to deliuer vs from euill, to ſtrengthen our fayth, and to giue vs pacience, and other neceſſarie things. Neither ſhould we be touched with compaſſion of other mennes miſerie which are vexed with ſpirits: but we would rather ſay, that they can not tell what they ſpeake, and that they imagine many vayne feares. Moreouer, if other vnderſtande that godly men are for their exerciſe vexed by ſpirits, they become more pacient when ſoeuer they are ſicke, or otherwiſe troubled, acknowledging theyr owne harmes to be but ſmall in compariſon of other mens. For nothing is

more

moze g reuonge, than when a manne is tozmented by the Diuel.

Solue as touching infidells, they are constrayned, will they oz will they, to confesse, that there are diuels, foz there are many which would neuer be persuaded, there are god oz euill Angels oz spirits, except sometimes they had experience therof in deede. God suffreth these things to chasten them. Foz so muche as they will giue no place vnto truth, but are wilfully deceyued, it is god reason they be taught by diuelishe illusions what they must do, oz leaue vndone, and that they be illuded by euill spirits, after some other meanes. Seing of spirits to the wicked is a punishment.

Thus we reade in the.13. chapter of Deuteronomie: if there arise among you a prophet oz a dreamer of dreames, and giue the a signe and wonder, and that signe oz wonder that he hath saide come to passe, and then say, let vs go after straunge Gods, which thou hast not knowne, and lette vs serue them: hearke not thou vnto the wozds of that prophet oz dreamer of dreames. Foz the Lozde thy God proueth you, to wit whether ye loue the Lozd your God with all your soule. Ye shall walke after the Lozde your God and feare him, kepe his commaundements, and hearken vnto his voice, serue him and cleaue vnto him. And he addeth further, that the same Prophete oz dreamer shall dye the death. Deut.13.

By these wozds we do not only se that God doth suffer suche leude fellowes to wozke marueilous things, but also to what ende and purpose he permitteth it, that is, to trye his faithfull, how constant they be, and how faithfully they would beleue in him, if at any time spirits do come and fozetell things to happen hereafter. Our sauioure Christ saith in the thirde chapter of Saincte Iohn: This is the condemnation, that light is come into the wozld, and men loued darknesse moze than light, bicause their deedes were euill: foz euery one that doth euill, hateth the light, Iohn.3.

neyther commeth he to the light, least his dedes shoulde be reproued. &c. By the which wordes our Sauiour sheweth the cause why the worlde is condemned, whiche is, bycause they receyue not the lyght of the worde of God, or Christe himselfe, who is the light of the worlde, sette forth vnto vs in his worde: but rather shut their eyes agaynst the cleare light, preferring darkenesse, that is, errours, superstition, and wickednesse, before the word of God. If God then condemne and reiecte the vnthankfull worlde, what maruell is it, if he vexe them with spirites and dayne apparitions? Christ sayth in the fyfth of Iohn, I come in my Fathers name, and you receyue me not: yf an other come in his owne name, you receyue him. Iohn. 5.

Christe laboured for their health and saluation: this they woulde not acknowledge, but refused him: therfore was it the iust iudgement of God, that they shold receyue others, that hunted after their owne cõmoditie and profite: suche as were Theudas, Iudas of *Galilee*, and many other false doctours, and seditious seducers. Wherefore if any refuse to giue eare to Christe and his ministers, it is by the iust iudgemente of God, that they hearken vnto Spirites, and suche like things. Saincte Paule in the seconde to the Thessalonians and seconde chapter writeth of Antichrist, that he shoulde exercise greate tyrannie in the Churche of God, and sheweth agaynst whome, and for what cause God will suffer him so to do, saying: Among them that perishe: bicause they receyued not the loue of the truth that they might be saued. And therefore God shall sende them strong delusions, that they shoulde beleeue lyes, that all they myght be damned, whiche beleeue not the truth, but had pleasure in vnrighteousnesse; And in the fourth chapter of his seconde Epistle to Timothe, he earnestly beseecheth his scholer to be diligent in preaching dayly. He giueth this reason: for the tyme will come, when they shall not suffer holsome doctrine: but after their owne lustes 2. Thessa. 2. 2. Timoth. 4.

shall

ſhall they (whoſe eares itche,) get them an heape of teachers, and ſhall withdraw their eares from the truth, and ſhalbe turned vnto fables. Now we ſee the cauſe why god doth ſuffer ſeducers, falſe teachers, and wicked ſpirites, to deceyue men in the place of true doctours: which is for that eyther they vtterly deſpiſe his worde or little eſteme it, and can not abide godly and conſtant preachers.

Examples of the wicked puniſhed by deluſiõs of ſpirits

Touching which matter, we will alleage a fewe examples. Pharao contemned God and his ſeruants, Moyſes and Aaron, wherfore God blynded his eyes, that he gaue himſelf to be ruled by his Magi or wyſe men, and at the laſt periſhed miſerably in the red Sea.

Pharao. Exodus.

Saule would not giue eare vnto Samuell, who bare a ryght hart and good affection towardes his king: he loued him not (as by reaſon he ſhoulde haue done) but hated him, and all other that loued him right wel, for he contemned the worde of God. Wherfore it came to paſſe, that being in extreme daunger, he ſought help of a witch to reare Samuel frõ the dead, ẏ he might now vſe his aduiſe, whõ he deſpiſed being aliue, & diſdayned to heare him. This woman reareth one, who is no otherwiſe called Samuel, than when falſe gods are called gods, when in very deede they are not gods, but wood and ſtones, or rather (as Paul ſayth) 1. Cor. 10. very diuels. This counterfait Samuel giueth him neither comforte nor counſell, but driueth him to vtter deſperation. The ſame hapned vnto Saul whiche chaunceth vnto thoſe ſtubborne children, whiche deſpiſe their parẽts, contemne their counſel, & wold gladly wiſhe their death, & at the laſt grow vnto ẏ point, that they wold willingly take in hãd a great iourney on cõdition it might be graunted them to heare them giue their laſt counſell.

Samuel. 1. Cor. 10.

An other example herof. Achab king of Iſrael, & Iezabel his wife had many godly prophets, amõgſt whõ Elias was a man indued with the gifte of ſhewing & working miracles. But they did not only contẽne thoſe prophets, but alſo

Achab

cruelly murdered so many of them as they could catche. Yet amongst the rest, they especially laboured to intrap Elias, who was exceading zelouse. The Baalamites were in greate fauoure with the king: but especially with the Quéene, as hir chief dearlings. And when the time approched, that Achab shoulde suffer due and worthye punishement for his Idolatrie and wickednesse, wherein he had long time lined, he entred councell with his kinsman Iosaphat, that they ioyning their powers togither might recouer agayne the citie of *Ramoth Gilead*, whiche the *Assirians* had taken from hym. Iosaphat allowed well this deuise; notwythstanding hée woulde in any wyse aske counsayle herein of GOD. Achab therefore gathereth togither a councell of. 400. priests of Baall, who all with one voice, exhorted him to goe on with his enterprise, assuring him of most certeyne victorie. One of them named Sedechias, was so vainly bold, that putting hornes of yron on his head, he sayde: with these hornes shalt thou pushe the *Assirians*. But Iosaphat suspecting the matter, asked if there were any one Prophet of God to be found, of whom they might seeke councell. Achab answeared: There is (quoth he) yet a certeine man by whom we might enquire of the Lorde, but I hate him, for he doth not prophecie good vnto me, but euill, his name is Micheas. Iosaphat thought good in any wise to heare him. Wherefore the king presently sent for him by one of his chamberlaines. And thus the messanger spake vnto him. All the Prophets with one voice, prophecie good lucke vnto the king, I pray thée therfore, that thou speake nothing to the contrary. When he was nowe brought before the two kings sitting in their thrones, clad with sumptuous apparell, and before the other Prophets, which stode in their presence, king Achab asked him, whether they should make warres against *Ramoth Gilead*, or no? Vnto whom he scoffingly answered: go (saith he) thou shalt haue prosperous successe. The king

1.Reg. 22.

who

who by the manner of his vtterance, vnderſtode he ſpake not in earneſt, inſtantly required hym to tell hym the truth. Wherevppon he ſayde: that he had ſéne all Iſraell diſperſed in the mountaines, as ſheepe without a ſhepherd, and that the Lorde had ſayde: Theſe men haue no Lord, let euery one returne home to his owne houſe in ſafetie. Then ſayde Achab, did I not tell thée, that this fellowe doth prophecie me no good? The Prophete went on, ſaying: heare the worde of God: I ſawe the Lord ſitting in his ſeate of maieſtie, and all the hoſt of heauen ſtand about him on his righte hande, and on his lefte hande. And the Lorde ſayde, who ſhall entice Achab that he may go and fall at *Ramoth Gilead*. And one ſayde on this manner, and an other ſayde on that manner. Then there came forth a ſpirit, and ſtode before the Lorde and ſayde, I wil entice him. And the Lorde ſayde vnto him, wherewithe And he ſayde, I will go out and be a falſe Spirit in the mouth of all his Prophets. Then he ſayde, thou ſhalt entiſe him, and ſhalt alſo preuaile: go forth and do ſo. Nowe therefore behold, the Lorde hath put a lying Spirit in the mouth of all theſe thy Prophets, and the Lorde hathe appointed euill agaynſt thée. Then Sedechias came nere and ſmote Micheas on the cheeke, and ſayde: when went the ſpirit of the Lorde from me, to ſpeake vnto thée? And Micheas prophecied whatſhould happen alſo vnto him. So the king commaunded him to be caſt into priſon, and to be fed with breade and water vntil he returned frō ỹ warres. Then ſayde Micheas, if thou returne in peace, the Lorde hathe not ſpoken by me: and therewith he willed all the people to hearken what he ſpake. Notwithſtanding the kings went forewarde with their enterpriſe, and prepared themſelues, and led forth their armies againſt their enimies. Achab was ſlayne in the battaile: Ioſaphat becauſe he ioyned him ſelfe with the wicked was in very great daunger &c.

I haue handled thys hiſtorie somewhat at large, that we might vnderſtand, howe God by his iuſt iudgement ſendeth ſpirits vnto thoſe which deſpiſe his worde, whereby they may be beguiled and deceyued.

The very ſame happened vnto the Chriſtians after the Apoſtles tyme. For when the worde of God began to be leſſe eſteemed than it ſhoulde haue bin, and men preferred their owne affections before the hearing thereof: and when as they would incurre no manner of daunger, for the defence of their faith, and of the truth, but accounted of all religions alike, God ſo puniſhed them that nowe they began to giue eare vnto falſe teachers, whiche framed them ſelues vnto theyr veine affections, they learned of images, whom they called lay mennes bokes, they kiſſed theſe mens boanes, and ſhrined them in golde (if happely they were their boanes) whoſe doctrine before they diſdained to receyue: they gaue credite vnto falſe apparitions and diuelithe viſions: and ſo ſuffered they worthy punihment for their greate ingratitude. Euen as yong men, which will not be ruled by their maiſters, are after compelled to obey other men with great ſhame: ſo alſo happened it vnto thoſe men: for they fell dayly more and more from the worde of God, in ſo muche that when they had once loſt the truthe, ſome ranne one waye, and ſome an other to fynde a meanes for the remiſſion of their ſins: and one man beleued this ſpirite, an other that, which no man can deny.

The like chaunced vnto the Gentiles in times paſt, as it appereth by the firſt chap. to the Romans, & alſo by their owne writings. They worſhipped many gods, many miracles were ſhewed amongſt them: they had many viſiõs of gods, and many oracles: which when ỳ Apoſtles began to preach, al ceſſed. S. Athanaſius in his boke De humanitate verbi. Fol. 55. & 64. writeth, that in auncient time ther were oracles at *Delphos* in *Bœotia*, *Lycia*, & other places whiche

Roma. 1.

Athanaſius.

be

he nameth: but nowe since Christe is preached euery where vnto all men, this madnesse hath ceassed &c. In the like manner writeth Lactantius and others. But in these our daies, since we haue refused mens traditions and willingly imbraced the doctrine of the Gospell, all appearings of soules and spirites haue quite vanished away.

Who (I pray you) heareth now of any soule or Spirit, which doth wander, and as they call it, craue mens deuotions? Those rumblings of spirits in the night are now muche more seldome heard than they haue bin in times past.

## CHAP. 11.

### VVhat the cause is that in these our dayes so fewe spirits are seen or heard.

THe clere light of Gods worde driueth away al such spirits, which vse to worke their feates in the darke. The cleare light approching, the shadowe and darknes vanisheth. The prince of darknesse shunneth light, and hath nothing to do where men worship God the father, only through Iesu Christ, beleuing only on him, and committing themselues wholy vnto his protection. If men esteme the word of God, and haue it in price, he will in no wise suffer them to be so ouerseene and deceyued, as they are whiche do all things without the warrant of his word.

Here I cannot ouerpasse with silence a certeine merry iest: when once there chanced to bee talke in a certayne place of visions and spirits, a certayne professor of the Gospell sayd vnto a Papist in this maner: You ought (quoth he) euen by thys to gather, that our religion is true and youres false, for that since the Gospell was preached vnto vs, very fewe spirits haue bin seene of any man.

To whome the other made answere by waye of reasoning called violentum: Nay (sayth he) hereby ye may gather, that your religion is naught, and oures good: for the diuell assaulteth those, whome he feareth will shortly revolte from him.

A storie of S. Benedict, seing many diuels in a monastery and fewe in the market.

It is not much vnlike which Æneas Siluius (who was afterwardes made Pope, called Pius. 2.) reciteth in his Historie of the Councell of *Basil*, out of the lyfe of holy Benedict, father of the Monkes called after his name. Yet sometymes visityng a certayne Monasteris of holy men, espyed an infinite route of diuels, who as it were fighting with the holy fathers, labored to disturbe the good workes which they went about. And he forthwith going to a faire full of marchandise and buying and selling, saw there but one diuell, and he also idle and sad, sitting vppon a watchtoure, wherat saint Benedict marueling, that he saw the place whiche was holy and dedicate to prayer, full of dyuels, and that he founde the prophane place which was occupied with periurie and other offences, garded but with one Diuell: he comaunded the same Diuell to declare and shewe vnto him the true cause therof: who streight answered him, that it was needefull the holy place shoulde be assaulted by many diuels, but those whiche stirred of their voluntarie accorde, had no neede to be deceyued by the Diuell.

But I aske this thys question O thou Papist, myghte not the Gentils in ancient tyme haue obiected the same to the Christians, when they demaunded of them why their Oracles ceassed? and why there were so fewe Millions? If those Spirites or bugges be Diuels, why doe you then saye and beleeue that they are the soules of dead menne, whiche desyre helpe of you? I wyll shewe you the verye true cause why those visyons are nowe so seldome tymes seene: forsothe bycause the Dyuell perceyueth, that wee vnderstande hys subtleties and craft, therefore he

hunteth

hunteth after other men, and seeketh to deceyue them. As for example, when thou wilt cramp some man by the toes in the night time (as sometimes pleasant fellowes vse to do, to recreate themselues when they trauel) and so draw him out of his bed, if thou perceyue he be acquainted with thy sleyght, by and by thou leauest him, and goest vnto an other which is fast asleep, and cannot perceiue the deceyt.

There be other causes also why these things happen nowe more seldome. If any man deceiue thee once, twice, or thrice, afterwardes thou openest thy eyes, and espiest what he doth and what he goeth about: so when we haue bene often beguiled with false apparations, we will not easily be persuaded, if any man tel vs that a soule, or spirit hath appeared (as the prouerb saith.) Moreouer whereas nowe adayes fewe stand in feare of spirites, many might be easily found, who would take them, kisse them, yea and also handle them. This is wel known, & therfore no man will gladly put on a visour, or otherwise counterfeit himselfe to be a ghost. A man may some perswade a childe that ther is is a black man, a tall woman, which will put children that crie in their budgetes. but after they are come to maturitie of yeares, they will no more be feared with visours and such like persuasions: they will laugh at thy follie, if afterwards thou go about to make them so afraid. Euen so when we were children in the Scriptures, that is, when we vnderstood them not, we might be easily seduced to beleue many things: But nowe that we reade them in all manner of tongs, and do dayly profit in them, we do not suffer our selues to be so mocked, neither do we beleue euery vaine apparition. How many sightes of spirites did the knauerie of the Monkes of *Berne* driue away, after it was once detected? Things are set vp in the fieldes to feare awaye the birdes, whiche at the last also they perceyue to be but trifles, and are not dryuen away any longer with suche toyes. What maruel is it then, if

A burnt childe dreads fire.

after so great a shipwracke of godlynesse and truth, men albeit they are simple, do at the last open their eyes.

## CHAP. 111.

VVhy God doth suffer straunge noyses, or extraordinarie rumblings to be heard before some notable alterations or otherwise.

IF that there happeneth certayne straunge things before the death of men, and also before notable alterations, and destructions of countries, as maruellous crackes, & terrible roaring, surely it turneth to good vnto the iust, & to further damnation to the wicked. For by these means God sheweth that nothing commeth to passe by chaunce, or by aduenture, but that the life and deth, the prosperous or vnfortunate estate of al men, is in the power and hand of God. It is nothing so as the Epicures affirme, that God hath no regard whether any man lyue, or be borne, or do well or euill, or otherwise, or whether common welthes do florish, or be made wast. Christ himselfe teacheth vs, that not so much as a sparrow falleth vnto the ground without the will of God. Salomon & Daniel say, that the hearts of kings are in Gods hands, and that he appointeth or deposeth kings at his pleasure. Wherfore if we happely do heare any noises or such like, they ought rather to put vs in good comfort, than to make vs afrayd. And againe, God hereby admonisheth vs, that we be not idle and secure, for he hath in al ages stirred vp his seruants not only with words, but also with rare and straunge apparitions. The very Gentiles accounted these myraculous things, as the admonitions and warnings of their gods, as it may be seen euery wher, in their histories. And albeit it be very likely, that most of these things happen by the deuils procurement, yet neuertheles, we heare perceiue Almightie God his fatherly care, loue, & preseruation of vs against ỹ deuises of the deuil. For albeit ỹ

deuil

would take no rest, but is alwayes in redynesse to destroy vs, yet can he not hurt vs, so long as God kepeth watch & defendeth vs. The wicked who despise the preaching of Gods worde, are soze terrified with these things, in so much that they not knowing whether to turne thēselues, are constrained to confesse, that god both gouern al mens actions, & that there are good and euil spirites. Otherwise they coulde in no case be repressed, but that they woulde do greater mischiefe vnto the faithful, except God by these meanes had cast feare vppon them, and as it were with a snaffle or bridle, did hale and draine them backe.

## CHAP. xiiii.

After what sort they should behaue themselues, whiche se good or euil spirits, or mete with other strange aduentures: and first howe Iewes and Gentiles behaued themselues in the like cases.

That we may rightly vnderstand how we ought to behaue our selues, if any thing either good or euill, appeare vnto vs, we wil first declare how the gentiles and Iewes vsed themselues in like cases. Amongest the Gentiles, not only those wandring spirits beare men in hande y they were mens soules, but also shewed what were good and expedient for them to doe for their sake, to wit, that they should do sacrifices for their soules, obserue their obsequies, burie their bodies, erect Temples, make holydayes, and such like stuffe. Suetonius writeth, that the Emperor Caligula his body was priuily conueyed into the gardens called *Lamian*, and there with a hastie fire being but halfe consumed, was cast into a pit, and couered with a little earth. But afterwards, whē his sisters returned frō exile, it was taken vp, & thoroughly burnt, & afterward solemnly buried. But before they had so done, the gardē keepers were very much troubled with appearing of spirits. And moreouer, no man could passe any night in the same house where he was slayne, without some great feare vntil such time as the house was vtterly destroyed with fire.

What the Gentiles did when they sawe spirite.

Suetonius.

We read also in other writers, that the ghostes of them which wer not orderly buried, or whose accustomed rites and ceremonies in the time of warres were omitted, did appeare either to their friendes or vnto others, complayning & intreating that their funerals, & all other ceremonies might be obserued for their sake: whereof came the Septimæ Trices simæ Anniuersaria. rites, whereof we reade many things in the Ethnike writers, and many things are recyted out of the olde Poets, and in Lilius Giraldus, in his booke *De sepulturis*, and also in Lilius Giral-dus. Polid. Virgilius *de Inuentionis rerum. lib. 8. cap. 9.* We haue shewed before in the seconde parte and first Chapter, that some haue desired others, that they might be buried after that they were dead. Cicero writeth in his 1. booke *De legibus*, Cicero. that Romulus the first founder of *Rome*, walking after his death not farre from Atticus house, appeared vnto Iulius Proculus, and tolde him that he was nowe a god, and that his name was Quirinus, and therewith commaunded that there shoulde be a Temple erected and dedicated vnto him in the same place.

Ouide writeth *lib. 4. Fastorum*, that Remus apeared in the night time vnto Faustulus, and to his wife Accia Laurentia, somtime his Nurse, complayning vnto them of his miserable death, and desiring them to make laboure that the same day wherein he was slayne, might be accounted amongst their holydayes. The people of *Rome* (as Ouide witnesseth *lib. 2. Fastorum*) kept a feast in the moneth of Februarie called *Feralia*, in the whiche they did sacrifice vnto the infernall Goddes, and those whose duties it was to celebrate the funerals of their Auncestors, carried dishes of meat to their sepulchers. Wherof Festus and Varro called the same feast by the name of *Feralia*. These dishes of meate were set vpon a stone, at the time of these sacrifices: for the which cause, as Seruius sayth, they were called *Silicernium*, by the whiche worde some will haue a certaine

certaine feast signified, which is bestowed vpon old men. Donatus sayth, that *Sibicernium* is a supper, which is made to the infernall Gods, because *Eam silentes cernunt*, that is, the deade soules do receyue it, or because those that doe serue it, do onely *cernere*, see it, and not tast thereof. &c. There were also certaine holie feastes called *Parentalia*, in the which meate was caried to the Sepulchers, for the soules of Parents and Auncestours before deceased. And albeit they suppose, that soules were pleased with small gyftes, as of mylke, wyne, and suche like, whereof mention is made in Ouid, yet notwithstanding they also kylled sacrifices, whereof some suppose that *Feralia* toke their name *à feriendis pecudibus*, of killing sheepe. Vnto their sacrifices they also added prayers, and kindled lights. Whe in tymes past the Romains being troubled with warres, had let passe the feast of *Parentalia*, they therefore suppesed (that the infernall Goddes being for the same cause angrie) there arose stormes and pestilence, and that soules ryding out of their graues, did wander with pittifull complaintes about the graues, and by the highway sides, and in the fieldes. This feaste endured by the space of fiftiene dayes, in the whiche maried women lay not with their husbandes, neyther those whiche were mariageable dyd marrie, and the Images of their Goddes were couered. The soules of them that were deade, when they came to the meate, they wandred about the graues, and were fed (as they thought) with the banquet. Parentalia.

In the Moneth of May, there was holden a feast in the night time, which at the beginning they called *Remuria*, and afterwardes *Lemuria*. This did not differ much from the feast called *Feralia*, whiche was instituted to pacifie soules. Touching the originall of them, and the rytes belonging therto, lerke Ouid in his *lib. 5. fastorum*. One who toke on him to pacifie the soules arose in the night verie late, he went barefooted, and washed himselfe ouer wyth Lemuria. Ouid.

freſh ſpringing water, and then taking beanes whiche he had rolled in his mouth, he threw them behind his backe, and ſaide, that with them he did redeeme himſelfe, and after beating on a pece of braſſe, he prayed the ſoules to depart from thence: which thing if they had done nine times, they thought they hadde ended their holie ſeruice. Theſe were celebrated by the ſpace of three dayes. The ſacrifices which are done for the infernall Gods are called *Inferiæ*.

We read in Lucan of the ſoules of Sylla and Marius, which were purged by ſacrifice. We ſhewed before how Athanagoras cõmaunded the bones which wer digged vp in the entris of his houſe at *Athens*, to be orderly buried agayne. &c.

Touching the Ievves behauiour.

The auncient Iewes had an expreſſe commaundemẽt of God, not to be any thing moued with the miracles of falſe Prophetes, and God in plaine wordes forbad them, not to ſeeke cõſel of dead bodies. Saule in the beginning of hys raigne, while he yet gaue himſelf vnto godlineſſe, vtterly deſtroyed all coniurers and witches. I doe not remember that I haue euer heard or read, howe the Iewes behaued themſelues when any ſpirits appeared vnto thẽ: yet I doubt not but that they are ſuperſticious aſwell in theſe things, as in all others.

## CHAP. v.

Hovv Chriſtian men ought to behaue themſelues vvhen they ſee ſpirites, and firſt that they ought to haue a good courage, and to be ſtedfaſt in fayth.

HOwe Chriſtian men oughte to behaue themſelues in this behalfe, it is fully and amply declared in the holie Scriptures, in like manner as all other things are, which appertaine vnto our ſaluation. To wit, that firſt we ought to be of good

courage

courage without feare, being aſſured & conſtante in true faith.

For if they be good Angels which ſhew themſelues vnto vs, then are they ſent vnto vs from God, to a good ende and purpoſe. But if they be wycked and euyll, they can do vs no harme be they neuer ſo deſirous, excepte God giue them leaue thereto. If it be nothing but a vayne imagination that we haue, or an idle ſight obiected vnto our eyes, ſurely it is great follie to be any thing afraid. In deed it is naturall vnto vs, to be amazed with feare when we ſee ſuche things: for verie godly menne, as we read both in the olde and newe Teſtament, were ſtricken with exceeding feare when they ſawe good Angels, but yet a man muſt put vp his heart againe. When Chryſtes Diſciples ſawe their Maiſter walking vpon the water, and approching neare the ſhippe, they thought they ſawe a ſpirite, and they were aſtonished, and cryed out through feare. But the Lorde ſayde vnto them, be of good comforte, it is I, be not afraide.

The lyke is reade in the foure and twentie Chapter of Saint Luke, when he appeared vnto them after his reſurrection, and ſaw that they were maruellouſly afraid. Luke. 24.

Matthew the 10. Feare not ſaythe Chryſt, thoſe whiche ſlay the body, but cannot kyll the ſoule, but rather ſtande in awe of him, who can caſt both bodie and ſoule into hell fire. The Deuil would like it wel, if we would alwayes ſtand in feare of him. Matth. 10.

Be not diſmayde, although thou heare ſome ſpirit ſtir and make a noyſe, for in caſe he rumble onely to make thee afrayde, care not for him, but lette him rumble ſo long as he wyll, for if he ſee thee wythout feare, he wyll ſone depart from thee. And if thou thinke good, thou mayſt boldly ſay vnto him, get thee hence with a myſchiefe thou wicked Deuil, thou haſt nothing to do with me, who haue ſette my onely beliefe in Chriſt Jeſu my Sauiour.

I am

I am owner of this house, and not thou, vnto whome ther is an other place apoynted. &c. If hæ perceyue ỹ ther is no feare or dreade of him, and that his building is not estæmed, he will not continue long time. I will make thys matter manifest with a similitude, which is wel knowne. There be certaine men, whiche if they thinke other men stande in feare of them, they make wise to drawe their swoorde, and sometymes tw they drawe it, and strike the stones therewith, chafing and swearing lustily: But if they knowe their aduersaries haue a good courage, and that (if nœde require) they will fight it out stoutly, they will quickely put vp their swoorde into their skabberde. In lyke manner, if the Deuill se thou art of a good stomacke, and wel armed with Gods woorde, he wil soone take after others whome he may mocke with feare.

But if it please God to exercise thee by the Deuill for a certayne tyme, as hee dyd sometime Iob, thou must patiently suffer all things whiche he layeth vppon thee, and that willingly for Goddes commaundement sake. And knowe thou well, that he cannot thus much hurt, neither thy goods, nor body, nor soule without the permission and sufferaunce of Almightie God: if God giue him leaue to plague thy bodie, thinke with thy selfe howe so euer it be done, that God hath so done for thy profitte and commoditie, who also sendeth grieuous sicknesses vppon other men, by other meanes and instruments, or else doth exercise them with other kyndes of calamities. Be therefore strong and constant in faythe, yet lette euery one beware of boldnesse, temeritie, and headie rashnesse.

Christ hath ouercome the Deuill.
Luke. 11.
Iohn. 12. 16.

Let it comfort thee that thou knowest Christ hath conquered the Deuil, as he himselfe teacheth in the eleuenth chapter of Luke, by the example of a strong mã at armes. In the 12. & 16. of Iohn he saith: the Prince of this worlde shalbe cast out of the dores, that is to say, out of the harts of them which cleaue to the woorde of God, and are not in

loue with the woꝛlde, whereof he is prince & ruler. Foꝛ he hath poꝛwer ouer ſuch, which doo gredily loue the woꝛlde.

In the fyꝛſt of Iohn the third chapter, it is ſayde: The ſonne of man appeared, that is, came into the woꝛlde foꝛ that cauſe, that he might deſtroy the woꝛkes of the diuel. 1. Iohn. 3. There are many miracles in the goſpell which ſhew that Chriſt caſt out diuels. Albeit God foꝛ a tyme doo ſuffer the diuel inmany things, yet hath he apointed him his bounds, which he may not paſſe. And he doth not ſuffer the faythfull to be tempted any moꝛe of him than they are able to endure. He giueth his grace plentuouſly vnto them, vpon whome he layeth great afflictions.

We ought not to maruel if ſpirits ſomtymes be ſeen oꝛ heard. Foꝛ as ſaint Peter ſayth: Sathan raungeth euery where, in houſes, fieldes, water and fyꝛe: and yet he is not alwayes eſpied of men, neyther can be ſo be, except God gyue him leaue to ſhewe himſelfe. In that that we doe alwayes ſee him (foꝛ he being of an inuiſible nature, taketh on him diuers ſhapes) oꝛ heare him, wee haue to thank the goodneſſe of almightie God: foꝛ otherwiſe we ſhould not be in reſt one moment of tyme. But if ſometime wicked ſpirites meete with vs in a viſible foꝛme by the will of god, oꝛ do otherwiſe trouble and diſquiet our houſes, we muſt not think therfoꝛe ỹ they were neuer in our houſe befoꝛe. The diuel is conuerſant among men.

## CHAP. VI.

It behoueth them vvhich are vexed vvith ſpirits, to pray eſpecially, and to giue themſelues to faſting, ſobrietie, vvatching, and vpright and godly liuing.

NOw bicauſe good angels appeare vnto vs moꝛe ſeldome in this oure tyme (foꝛ there is a very great difference of men liuing vnder the newe teſtament from them that liue vnder the olde, vnto whom God many and oftentymes ſente his angels)

and that euill Angels very often appeare, we ought the rather to committe our selues more diligently to the tuition of almightie God, both when we go to bed, and also when we arise agayne.

Our sauioure amongst all other things taught vs to pray to this purpose: *Deliuer vs from euill*. And moreouer he saith in the.17. chapter of Matthew, that some kind of diuels are not driuen away by any other kind of meanes than fasting and praying. As touching those which suppose that diuels ought to be cast out with coniurations, and execrable curssings, I will entreat in the end of this my booke. Watch & pray, least ye fall into temptation Matthew.26. And in the 22. of Luke, Christ sayth vnto Peter, Sathan hath desired to sifte you euen as corne, but I haue prayed that thy faith faile not. And euē at this present also he maketh intercession for vs sitting at the right hand of his heauenly father.

The auncient fathers in olde tyme, called vppon God in all their daungers and troubles, whereof it were a needelesse matter to aduouche many examples. It is also very profytable and good to craue the Prayers of the whole congregation, when soeuer we are vexed with euill spirits and vayne fantasies. For we knowe righte well that the prayers of the Church haue bin very profitable and effectuall vnto others, and that the godly in their distresses haue euermore desired them.

It is Gods pleasure, that the faithfull should succoure one an other with their good prayers. Howbeit that the Saints after their departure from hence, should pray for vs, or that we should in any wise desire their prayers, surely there is no commaundement of God, or any example thereof in the holy scriptures.

Moreouer, the Apostles teache vs to withstande the crafte and subtiltie of the Diuel by this meanes. Saincte Paule to the Ephesians the 6. chapter, and Peter in his first

firſte Epiſtle and fifthe chapter ſaythe: Be ye ſober and watche, for your aduerſarie the Diuel, as a roaring Lyon walketh about, ſeking whome he may deuoure: whom reſiſte ſtedfaſt in faith &c. Ephe. 6. 1. Pet. 5.

When men are ſecure and negligente, wholly giuen vnto pleaſures, and as it were drowned in drunkenneſſe in furfettyng, couetouſneſſe, aduiltrie, and ſuche other wickednelſe, then hathe the Diuell place to ſhewe him ſelfe. Wherefore we ought to giue our ſelues to watchyng, prayyng, faſting, and godly lyuyng: we muſt heare the wordes of God often and gladly, we muſt deſire to reade and talke of hym contynually, that we may thereby put from vs thoſe diuelithe illuſions and ſightes. We muſt fighte againſt the diuel with good life.

If thou haue any publike office or charge, do it faithfully: reſtore thy goodes euill gotten, either vnto their true owners, or elſe imploy them to ſome good and godly endes. If men care neither for God, nor his wordes, it is no marueil if vayne ſightes appeare vnto them. For God ſuffereth ſuch things to happen vnto them, to humble them and to make them knowe themſelues.

It is an horrible thing, ỹ there are ſome which giue ouer themſelues to the diuel, bicauſe he ſhold not tormět them: they ought rather to waigh with them ſelues, that if they ſo do, they ſhall be perpetually tormented of eaill ſpirits, except they truely repent and turne agayn vnto God.

## CHAP. VII.

That ſpirits vvhich vſe to appeare, ought to be iuſtly ſuſpected: and that vve maye not talke vvith them, nor enquire any thing of them.

We ought not without greate cauſe to ſuſpecte all ſpirites, and other apparitions. For albeit God ſoothe vſe the helpe and ſeruice of good Angels,

for the preseruation of his elect, yet notwithstanding in these our dayes they appeare vnto vs very seldome. For things are nowe farre otherwyse since Christes comming into the worlde, than they were before in auncient tyme. Although perchaunce thou thinke thou haste seene a good aungell, yet do not easily and vnaduisedly giue him credite. If the euent of the matter declare afterwarde, that it was a good aungell, whiche gaue thee notable warning of some matter, or deliuered thee oute of some greate daungers: giue God thankes that he hath delte so fatherly and mercyfully with thee, and hathe suche care ouer thee, and endeuour to frame thy selfe to his good will and pleasure. But if thou see an angell whiche flattereth and speaketh the faire, suche a one as these are whiche craue thy helpe, (as thou hast heard before) in no wise credite their wordes. Men which blaunche and flatter with vs, are alwayes suspicious, why then shoulde not suche spirites be suspected? Enter into no communication with suche spirites, neither aske them what thou must giue, or what thou must do, or what shal happen hereafter. Aske them not who they are, or why they haue presented them selues to bee seene or hearde. For if they be good, they will lyke it well, that thou write heare nothing but the worde of God: but yf they be wicked, they wyll endeuour to deceyue thee with lying. When the Angell in the first chapter of Matthew instructed Joseph in a dreame, he by and by alleaged testimonie out of the Prophet. If it be so, that we must not beleeue an angell comming from heauen, who can iustly blame vs, if we giue no credite to spirites and suspitious dreames? Although Christe and his Apostles had the full power to shewe miracles, yet did they establishe and confirme their doctrine by the holy Scriptures.

Matth 1.

When Almightie God himselfe had enquired of Adam in Paradyse, touching the breaking of his commaundement, and that he had layd the fault vppon his wyfe Eua, and

and she had put it ouer to the Serpente, whiche caused hir to eate of the forbidden fruite, God would not demaund of the Serpente, that is, of the Dyuell, (whiche had vsed him as instrument) why he had so done, for he knew right well that he was a lyer. Except Eue had talked with the Serpent, she had neuer transgressed Gods commaundement.

If Spirites of their owne accorde would gladly tell vs many thinges: yet we must not giue eare vnto them, much lesse ought we to conjure them to tell vs the truth. God commaunded in his lawe, (as we haue oftentymes sayde before) that no man shoulde enquire any thing of the dead.

God hath alwaies geuen vs teachers.

God himselfe sent his faithfull seruants, the Prophets, Apostles, Euangelists, and especially his only begotten sonne Christ Jesu our Lord and sauioure into the worlde, by whome he truly & plentifully taught his faithfull seruants what they ought to beleue, to do, to leaue vndone, & what kind of worshipping did best please him, with many other suche thinges. By them he enformed vs concerning great and weightie affaires, whiche should happen in his Churche, and in kingdomes, euen vnto that blessed day wherin Christ shall iudge the worlde, and shall call together hys generall councell, and shall pronounce finall sentence vppon them who haue done well or yll, and wherein he shall make a diuision and separation betweene the good and euill.

Christe himselfe after his Resurrection did not immediatly ascende into heauen, but abode a whyle in earth, appearyng vnto his Disciples and others, least we should at any tyme say: Who euer came agayne to tell vs what estate is to be looked for in the other worlde?

God hath preserued the Scriptures.

Moreouer, God among suche greate and long persecutions, wherin many profytable bookes haue perished, hath miraculously preserued the holy Scriptures for oure pro-

fite, euen vnto this day, and hereafter will preserue them in despite of all impious and wicked men.

God hath instituted the holy ministerie.

He hath also ordeyned the ministerie of the worde, that vnto the ende of the worlde, there shoulde be some men, whiche bothe by lyuely voyce, and also by their writings, shoulde interprete his worde, and enfourme others of his will and pleasure. His worde is a shyning lanterne, whiche shineth in this darke worlde, whiche is full of errours, as we reade Psalm. 119. And our sauiour sayth in the eyght chapter of saint Iohn, that he is the light of the worlde, whome if any man follow, he walketh not in darkenesse.

Psalme. 119. Iohn. 8.

This standeth as a sure grounde: wherfore no other reuelations are to be loked for, neyther by miracles from heauen, nor by wandring spirites or soules, as the common people mysterme them. But lette vs imagine, that they are the wandring spirites of deade bodies, then is it necessarie, that they be the soules, eyther of faithful men, or of infidels. If they be the soules of the faithful, they will say with God the father concerning his sonne Christe Iesus, *Heare him*. But if they be the soules of Infidels and of wicked men, who I pray you, will vouchsafe to heare them, or beleeue any thing they say? Wherfore couer these things whiche these counterfayte soules do speake, eyther agree with the holy Scriptures, or else are contrary vnto them. If they are agreeable, then are they to be receyued, not because spirites speake them, but because they are comprysed in the worde of God. But in case they are repugnant to the worde of God, they ought in no wyse to be receyued, albeit an angell from heauen bitter them. Thou wilt not beleeue a man of thy familiar acquaintaunce, otherwyse worthy of credite, who founde of bodye and soule, nowe liueth togither with thee, if hee affirme any thyng whiche thou knowest to be contrary to the holy Scriptures: why then wouldest thou beleeue a spirite which thou doest

doest not know? In ciuill causes the euidence or witnesse of deade men is reiected, why then in causes of religion shold we giue eare to the testimonie of runagate and wandring spirites.

It is no harde or difficulte matter for the Lorde oure God to sende his angels vnto vs, whome otherwyse he vseth for oure profite, and by them to instructe vs in the Fayth: but it hathe pleased him to appoynte the matter otherwyse.

We reade in the tenth chapter of the Actes, that by an angell he commaunded Cornelius to sende for Peter, that he might instruct him in the fayth. He myghte haue commaunded the Angell to teache Cornelius, but he folowed an orderly meanes. It shal be best for vs therfore to stand to the holy Scriptures simply, and that all appearing of spirites, as also all dreames and reuelations be tried by the holy scriptures, as vpon a touchstone, and so to admit nothing but that whiche is set forthe in the holy Scriptures: for except we go thus warely to worke, there is greate daunger least we be deceyued. If the aunciente Fathers had so done, they had not erred so farre from the Apostles simplicitie. Act. 10.

S. Augustine in his thirde boke and .6. chapter, writing agaynste the letters of Petilianus sayeth thus: If concerning Christe, or any other thing, whiche appertayneth to fayth and euerlasting lyfe, (I will not say, we: for comparyng with him that sayde: Albeit that wee) but simply, where as he goyng on, sayd: If an Angell from heauen shall teache you any thyng beside that whiche you haue receyued in Scriptures conteyning the law and the Gospell, be he accursed. S. Augustines counsell. Scripture to be only beleued.

S. Chrysostom vpon the Epistle to the Galathians the firste chapter: Abraham (sayeth he) when he was desired to send Lazarus, sayd: They haue Moyses & the prophets, if they will not heare them, they will not giue eare vnto Chrisostomes aduise.

them

them which rise from the dead. And when he bringeth in Christ uttering these wordes, he sheweth howe he woulde haue the holy scriptures more worthy of credite than any raised from the dead. S. Paule (when I name Paule, I name likewise Christ, for he stirred vp his mind) preferreth the Scriptures before Angels descending from Heauen, and that for very iust cause. For albeit Angels are great, yet are they seruants and ministers. For all holy scriptures were not commaunded to be written and sent vnto vs by seruants, but by almightie God ẏ lord of all things. Thus write these two holy fathers.

All things necessarie to saluation are conteined in the scriptures.

What things soeuer are necessarie for vs to knowe are conteined in ẏ holy scriptures: those things which are not expressed in them, we muste not curiously enquire of, as things profitable for our saluation. Who will therfore say against the commaundement of God, that these things are to be sought and learned of dead men, and by vnlawfull visions? These things which are secrete and hidden, we shal thorowly se when we come to eternall life. May not god, if we be not content with his holy word, say that vnto vs, which sometimes he spake by the mouth of Helias vnto the messangers of king Ochosias. Is there no god in Israell, that you now go to Accaron to aske councell of Bellabub? Yea Thomas Aquinas denieth that diuels are to be heard, which deceyue simple menne, feyning them selues to be the soules of dead men: and by that colour especially terrifie menne, whiche some tymes also happened vnto the Gentiles.

If it were certayne and sure that the Diuel coulde not appeare and deceyue menne, and also shewe greate and straunge miracles, then perchaunce some men woulde thinke that we shoulde giue eare vnto suche Spirits: but nowe we se the contrary happen. An euill spirite cloaketh his errours vnder the colour of diuine seruice, and vnder the pretence of religio, he endeuoreth to ouerthrowe religion.

religion. For as S. Hierom sayth, the Deuill sheweth not himself with al his deceites, that he may be known what he is. And therefore it behoueth vs to be very circumspect and warie. Hierom.

Moreouer, myracles are onely testimonies and seales of the word, neither may any thing be approued by them, whiche is repugnant to the worde of God. All miracles which lead vs away from our creator vnto creatures, & do attribute that vnto our works which is only due vnto the merites of Christe: and to be shorte, all those whiche induce vs any wayes into errour, are to be eschued. If we must nedes beleeue these appearing soules, no man could be assured of his estate: for newe things shoulde be continually deuised, as we sée playnely it happened in the olde time. Therefore we must let passe all manner of spirits, and embrace true religion, and therein constantly abide. Miracles are seales of the worde.

## CHAP. VIII.

Testimonies out of holie Scripture, and one example vvhereby it is proued, that such kynde of apparitions are not to be credited, and that vve ought to be verie circumspect in them.

That wée ought not by and by to beleéue all things whiche we heare, not onely experience and many common Prouerbes, but also the holie Scriptures teach vs, especially in cases concerning our saluation, touching the which thing we wil alledge only a fewe places and examples.

When Christ first sent abroad his Disciples to preach the Gospell, he sayd vnto them. Matthew. 10. Be ye wise as serpentes, and simple as Doues, beware of men: howe muche more than ought we to take heede of diuels? Christ prophecieth in the 24. of Matthew, that many false techers Mat. 10. Matth. 24

shall come in the latter dayes, and shall shewe straunge myracles to confirme their errours, and therefore he commaundeth the faythfull, to be heedefull and circumspect, and not without cause he addeth: Beholde I haue tolde you before. Saynte Paule to the Galathians the firste Chapter, sayth in great earnest vnto them, that if an Angell come from Heauen, and preache vnto them any other Gospell, he shoulde be accursed. Euen so, if at thys tyme spirites appeare, and doe vtter any thyng repugnant to the Doctrine of the Apostles and Prophetes, they are to be reiected. The Apostle in hys firste Epistle and fourth Chapter to Timothie, dothe prophecie of false teachers which shoulde come, and saythe, the spirite speaketh euidently, that in the latter times some shall departe from the faythe, and shall gyue heed vnto spirites of errour and doctrines of Deuils, whiche speake lyes through hypocrisie, and haue their consciences burned with an hote yron, forbydding to marrie, and cõmaunding to abstayne from meates whiche God hath created to be receyued with gyuing thanks of them whiche beleeue, and knowe the truth. &c. By the worde (spirite) are vnderstode false teachers, whiche vaunt themselues of the spirite of God: But what cause is there, why it maye not be vnderstode of suche wandring spirites, whiche haue induced men to take in hande many things? In the seconde Epistle to the Thessalonians, and the seconde Chapter, when certayne affirmed the latter daye to be presente at hande, Paule foretelleth them, that there shall be a defection, and that Antichrist shall first come, saying: Nowe we beseech you brethren by the comming of our Lorde Iesus Christe, by our assembling vnto hym, that ye be not sodenly moued from your intent, nor troubled, neyther by spirite, nor by worde, nor by letter as it were from vs, as though the day of Christ were at hande. Let no man deceyue you by any meanes. &c. Which wordes truely in my iudgement may

1. Timo. 4.

2. Thes. 2.

also

alſo be verie aptly vnderſtood of thoſe wandering ſpirits. Saint Iohn ſayth in hys firſt Epiſtle and fourth chapter: 1.Iohn.4. Dearly beloued, beleeue not euery ſpirit, but trie the ſpirits whether they are of God: for many falſe Prophetes are gone out into the worlde. Hereby ſhall yée knowe the ſpirit of God. Euery ſpirit that cõfeſſeth ỹ Jeſus Chriſt is come in the fleſh, is of God, and euery ſpirite whiche confeſſeth not, that Jeſus Chryſt is come in the fleſh, is not of God. &c. Héere he ſpeaketh not of ſpirites which falſly affirme themſelues to be mens ſoules, but of thoſe teachers whiche boaſte of themſelues that they haue the ſpirite of God. But in caſe we muſt not beléeue them being aliue, much leſſe ought we to credite them when they are dead. And albeit that neyther Chryſte nor hys Apoſtles, had ſo diligently giuen vs warning, not to ſuffer our ſelues to be ſeduced with myracles, and with the talke of ſpirites, yet notwithſtanding, dayly experience teacheth vs to be circumſpect and warie in theſe caſes. For as ſoone as falſe teachers ſée that they haue no teſtimonie of Scripture to defende themſelues withall, by and by they turne themſelues to ſpirits and viſions, whereby they may confirme their Doctrine, which thing hath opened a large windowe to many erroures. To what inconuenience Ambition, courtounelle, & enuie hath brought many of ỹ clergie, it is both well knowne by many examples, and it hath alſo as it were by the waye béene before declared. Haue not the orders of Monkes ſtriued amongeſt themſelues for the preheminence? haue not they inuented newe miracles, haue they not counterfeited Gods, Pilgrimages, Saintes & ſpirites? The holy Virgin is a famouſe & notable exãple that we ſhuld not raſhly beleeue euery ſpirit. For at what time ỹ Angel Gabriel apeared vnto hir in a viſible ſhape, & ſaluted hir, ſhewing hir before of the Incarnation of the Sonne of God, ſhe thought with hir ſelfe, what maner of ſalutation ỹ ſhuld be, how this thing could come to paſſe, ſeing

The holy Virgin did not by and by beleeue the appearing of the Angell.

ſæing ſhe had knowen no man. Then at the laſt being enfourmed of the meanes by the Angel, ſhe ſayd: Behold ỹ handmayde of the Lorde, be it vnto me accorting to thy worꝺ. Why then ſhould we beleeue euery ſpirite, eſpecially thoſe which teach things quite contrarie to the worꝺ of God.

## CHAP. IX.

### After vvhat ſorte the faithfull in the primitiue Churche, vſed themſelues vvhen they mette vvith ſpirites.

I Haue declared out of the worꝺ of God, how good and godly men ought to behaue themſelues, when ſoeuer any ſpirites appears vnto thē. And truely ỹ auncient Chriſtians behaued themſelues after this ſorte. For they were couragious & without feare, they gaue themſelues to godlyneſſe, and all good workes, they diligently auoyded all things which were diſpleaſing vnto God: and they were alſo verie circumſpect, not to attribute too much vnto ſpirites and viſions.

The ſigne of the Croſſe. Tertullian.

It was a cōmon cuſtome amongſt thē, to bleſſe themſelues with the ſigne of the Croſſe, when they met with theſe things, which many alſo vſe at this day. Tertullian writeth in his booke *De corona militis*, that the auncient Chriſtians did many times marke their forcheades with the ſigne of the Croſſe. S. Hierom exhorteth Demetriades, that he often croſſe his forcheade, leaſt that the deſtroyer of *Egipt* finde any place therein. Origen alſo, Epiphanius, Chriſoſtome, and Auguſtine, write many things of the vertue of the holie Croſſe. S. Athanaſius writeth in hys booke *de Humanitate verbi, eiuſque corporali aduentu fol. 67.* In times paſt (ſayth he) the deuils by vaine ſhewes, and mockerie, enſnared men, abiding ſomtimes in wels, ſomtime in ryuers, in ſtones, and woods, and ſo by craftie deceytes, brought vnwiſe men into ſottiſhneſſe. But nowe ſince

Hierom.

Origen. &c. Athanaſius.

ſince Gods woꝛde hath appeared vnto vs, ſuche ſighte s and vaine fantaſies haue ſurceaſed. Fol. 56. and. 72. and in other places alſo he handleth the ſame matter.

Lactantius wꝛiteth of the ſame in his fourth boke *Diuinarum Inſtitutionum* 26. chapter, and alſo thoꝛowout the 27. Chapter. He ſaythe that the deuill can haue no acceſſe vnto thoſe, noꝛ any wayes hurte them, whiche ſigne their foꝛeheades with the croſſe. He addeth moꝛeouer, that the Chꝛiſtians vſed this ceremonie in olde time, in caſting out deuils and healing diſeaſes

Not foꝛ that they aſcribed ſuch efficacie and foꝛce to the externall ſigne of the croſſe, (foꝛ that were ſuperſticious) but vnto the croſſe, that is, to the merytes of Chꝛyſte, whoſe woꝛthineſſe and excellencie they called withall to their remembꝛance. Touching the holy Apoſtles, oꝛ Apoſtolike Churches, we reade not, that they euer vſed the ſigne of the croſſe, in expelling deuils, in curing diſeaſes, oꝛ in any other thing. God ſpared the Iewes in *Egipt*, whiche marked the doꝛe poſtes with the bloude of the Lambe: not that Lambes bloude is able to deliuer men from death, but it was a figure of the bloud and paſſion of Chꝛiſt Ieſus. And the Iewes ſpꝛinkled not bloud of their owne good deuotion, as they terme it, but by the commaũdement of God. The holy fathers by the ceremonie that they ſigned themſelues wyth the croſſe, mente to teſtifie their confidence in the croſſe, that is, in the deth of Chꝛiſt Ieſus, which abandoneth all euill and miſchiefe. The deuill neuer a whit feareth the croſſe, wherewith we ſigne our ſelues, noꝛ yet thoſe pieces & fragmentes of Chꝛiſtes croſſe, which are ſhewed foꝛ reliques, but he trembleth at the power and foꝛce of Chꝛyſtes death, by the whiche he was conquered and ouerthꝛowen. If any man attributs to muche vnto ceremonies, he cannot be excuſed from ſuperſticion, which woꝛthily deſerueth blame:

Whether the bare ſigne of the Croſſe haue any force

We read moꝛe in the auncient wꝛyters, that they vſed

Coniurations against deuils.

exorcismes, or coniurations in the primatiue Churche against Deuils.

Tertullian.

You may read in Tertullian in his booke *De anima*, that vncleane spirites haue often times deceyued men, haue taken on them the persones of others, and haue fayned themselues to be the soules of dead men, that men should not beleeue that all soules descended into Hell (what is to be vnderstood by the worde Hell, I haue shewed before) and so to bring the beleefe of the latter Iudgemente of the resurrection of the dead, into doubt and question.

Moreouer, we reade that the olde Fathers haue cast Deuils out of menne, and out of suche places wherein by their rumbling, they haue put many in horrible feare. Such an history of S. Iohn is in Abdias Babylonius, for the holy Apostles, and many godly menne after them, were indued with this grace from God, that they coulde cast out vncleane spirites: whiche gyft continued a long season in the Church, to the great profite of the faythfull, but afterwardes it ceased as other miracles dyd also. It maketh vnto this purpose, that Tertullian writeth hys Apologetico fol. 858. and 159.

Thus we haue sufficiently seene after what sorte the holy fathers and auncient christians behaued themselues when any spirits appeared vnto them.

## CHAP. x.

That sundrie kyndes of superstition haue crept in, where by men haue attempted to driue away spirites.

2. Thes. 2.

1. Iohn. 4.

IN proces of tyme, superstitions encreased more and more. Paule complayneth, that in his time Antechrist began to practise his misterie of iniquitie, and that many opinions and sectes began to spring vp. Saint Iohn writeth that in his time, there were many Antechristes. What

maruell

maruel is it then, if afterwards, yea and that verie quickly diuers errours croape into the Churche, and multiplyed exceedingly?

Sainte Augustine in his 22. booke *De ciuitate Dei*, and eyghte Chapter, after that he hadde recited certayne myracles, which were therefore shewed that men might beleeue in Christ, he setteth forthe this historie. Hesperius a man of good worshippe and calling amongest vs, hath a piece of land in the territories of *Fussalum* called *Cubedi*, in the whiche perceyuing by the languishing of his cattell and seruantes, that his house was infected with the force and rage of euyll spirites, he desired our fellow Priestes, (I being then absent,) that some one of them would take the paines to go thither, that the spirit by his good prayers might giue place: one of them went thither, and there offred the sacrifice of the body of Christ, praying very earnestly, that the same disquieting of spirites myght cease, and by and by God had compassion, and it ceased. He had giuen him of a friende of his, some parte of holie lande brought from Hierusalem, where Christe being buried, rose againe the thirde daye: that earth he hung vp in his chamber, least any euil might happē vnto him. But when his house was deliuered frō that trouble, he deuised with himselfe what he might do with the saide earth, which for reuerence sake, he woulde not keepe any longer in his chamber. &c. Whereby it is manyfest, that superstition began immediatly, and (as it happeneth alwayes) grewe bigger with great increase, as if one shoulde roll forthe snowe clodded together, or as when huge lumpes of snow begin to fal down from the *Alpes*, al things on every side are filled with snowe. Shortly after menne began to praye, and offer sacrifice for dead mennes soules, yea and that with a good intention, as it may euidently appeare in many of the auncient fathers. Augustine.

After

Afterwards when Byshops & parish Priestes, did not onely not correct olde supersticions, but also vppon a good meaning increase thē, at the last they grew to an infinite number. For when spirits appeared, men called not vpon God through Chryst only, but also vpon Saintes, forgetting that which Saint Paule saithe to the Romaines the tenth. (For I will let passe at this tyme all other argumentes,) how shall they call vppon him in whome they haue not beleeued? The Papistes themselues cannot deny, but that we must beleeue onely in God, and therefore he only is to be worshipped through his Sonne.

The Aue Marie is no praier

Some write that it is a soueraigne remedie to driue away deuils, if we praye *Aue Maria*. Where by the way it is to be noted, that the same salutation of the Angell is no prayer, but onely a greeting, and hystoricall narration, to wit, howe the Archangell Gabriell tolde the Virgin Marie before of the Incarnation of Chryst. But I praye thee weigh the sense of the words, and whether thou wilt or no, thou must needes say that these wordes conteine in them neither asking, nor thankesgiuing, whiche are the partes of prayer. Whē the Angell came vnto hir, he saluted hir saying, χαῖρε. i. *salue*, that is, God speede, or reioyce (for as Festus sayth, the Greeke and the Latin word haue one signification.) Then he addeth further, full of grace, which is to be vnderstoode passiuely, as they terme it in the scholes) for bycause God bestowed his grace vpon hir: for so the Angell himselfe expoundeth it, when hee saythe afterwardes, that she had found grace, that is, that God is mercifull and louing towardes hir. Those words may not be so vnderstood, as if she were the fountayne of grace (as some haue expounded it) and that she hath grace of hir selfe, and bestoweth it vpon such as call vppon hir, or speake vnto hir with the salutation of the Angel. For neyther the Greeke worde, nor any other places of the Scriptures admit this sense. The Apostle saythe to the

Ephe.

K
although Caire. doo signifi salue. in the latine tonge, yet the holy Angell spake none of them bothe, and yet he saluted her

Epheſians the firſte chapter, that God hath made vs hys faithfull ſeruants deare by his grace through his beloued, that is, through Jeſus Chriſt. In the whiche saying, the ſame word is put, whiche the Angell vſed in ſaluting the holy virgine. It is written in the firſte chapter of ſaincte Johns Goſpell in playne words, that John Baptiſte bare witneſſe of Chriſt with a loude voice, and ſaide, that we all haue receiued of his fulneſſe, grace for grace. For the lawe was giuen by Moſes, but grace and truth ſprang vp by Chriſt. Many other ſuche places I omitte for breuities ſake. The virgin Mary hir ſelfe ſaith, the Lord hath done maruellous things vnto me. She ſetteth forth the grace of God, giuen vnto hir from God, without any of hir deſerts. For he neuer beſtowed greater grace on any womã. And there is a very great difference betweene him that cõferreth grace, and them whiche receiue or obteine grace. Grace is only to be ſought at his hands, who giueth grace, and not of them which them ſelues receiue grace. A fewe yeares paſt, all men beſought the virgin for helpe, hoping for more grace and ſuccour of hir than of Chriſt him ſelfe. The Angell addeth further: Bleſſed art thou amõgſt women, that is, God hathe conferred more grace vnto thee, than vnto any other woman. The words which are ioyned herevnto, Bleſſed is the frute of thy wombe, are not the words of the Angell, but of hir couſin Elizabeth, who alſo ſaluted hir. Vnto theſe words ſome religious men added, Jeſus Chriſt amen. Therefore the Angell vttered not all thoſe words of the Aue Marie (as it may manifeſtly be gathered out of the very text of Saincte Luke chapter.i.) not bycauſe we deny theſe words to be good and holy, for the text ſaith of Elizabeth, that ſhe was full of the holy ghoſt: but that which the Angell ſpake not, is not to be attributed vnto hir. You ſhall not finde in any allowed authors that in the time of the apoſtles and many dayes after, this greeting was accounted as a prayer, or that any godly men did

Epeſ. 1.

Iohn. 1.

salute, and call vpon the holy virgin. Which thing I write not, because I would bereue the holy Virgin of hir honor, but least that against hir will, we giue hir that honour which is only due to God the Father, and to his sonne Iesu Christ. For he is our onely mediatour and redemer. 1. Timoth. 2. Otherwise the Aue Marie, and other such places of holy Scripture full of consolation and comfort, touching the humanitie of Christ, his punishment, death, and merites ought to be often read, and diligently considered: neither are the Scriptures to be pulled out of the handes of the laye people, in whiche they may se all these things with their owne eyes. In deede I denie not but Spirites haue many tymes vanished away vpon the saying of Aue Marie, but it was so done, that men myght therby be confirmed in their superstition. 1. Timo. 2.

Holy water. But these men proceding further, did coniure or consecrate water with certain peculiar ceremonies, and kept it in vessels in their churches, houses, and elsewhere: amonge many other vertues, ascribing this force vnto it, that it chaseth away spirites and vayne sights. They also consecrated salte, and taught, that whether soeuer it were cast, it draue away spirits, and all decrytes of the diuel, yea and the diuel himselfe also. Moreouer, they coniured with certain ceremonies and woordes, candles, palme, herbs, and other creatures, to driue away fantasies (as they terme them.) They layde these and such lyke things, as also the relikes of Saintes, in those places wheras Spirits had ben seene or heard. They also beare men in hande, that greate belles and lancebelles by their noyse frayed spirites out of the ayre. All these things are founde more at large in the papists bookes whiche are written of the consecration of suche things, and are publikely extant. If belles be rong on S. Johns day, or S. Agathes day, they say it is a most excellent remedie against spirits. Some vsed to burn a hell of consecrated herbes, that with the smoke therof they might

mighte chaſe away diuels. Many haue their peculiar and ſtraunge bleſſings agaynſt ſpirites. There haue bene alſo many holy rites inſtituted by the cõmaundement of wandring ſoules, as Maſſes for the dead, vigils, prayers, and twelue monthes minds: as though the ſoules of godly men, being deliuered from all trouble, were not immediately tranſlated into eternall reſt. And it is alſo plain by reding the Poets and Hiſtoriographers, that the Gentiles had their ſacrifices for the dead, as their rites called Nouendialia, which were obſerued the ninth day, and their yearely feaſtes. &c. Howbeit thoſe counterfait ghoſtes craued nothing ſo earneſtly, as that many Maſſes might be ſong for their ſakes, for they bare men in hand, that thoſe had great and marueilous force to redeme them out of Purgatorie.

The order of Ciſtertians.

Iohn Tritenhemius writeth in his Chronicles of the Monaſteries of Hirſgaugium, about the yeare of our Lorde 1098. Henricus the fourth then being Emperoure, that at ſuch time as the order of the Ciſtertians firſt began, there appeared many dayes and nights, not far from the citie of *Worme*, great troupes of horſmen and footmen, as if they were now going forth to battail, running now here & now there in troupes, & that about. iv. of the clock at night they returned again to the hill nere at hand, out of ẏ which they vſed to come forth. At laſt a certain monke of the abbey of *Limpurge*, which ſtode not far from ẏ hil whẽce they iſſued aſſociating certain other vnto him, came on a certain night to ẏ place of the hil, & bliſſing himſelf wᵭ the ſign of the holy croſſe, adiured them in ẏ name of the holy and vnſeparable Trinitie, as they came out of the hill, to declare vnto him who they were: vnto whom one of the company made anſwer: we ar (quod he) no vain things, neither yet liuing ſoulders, but ẏ ſoules of earthly mẽ, ſeruing in this world vnder our prince, who not lõg ſince was ſlain in this place. The armour, furniture, & horſes whiche were vnto vs inſtrumentes of ſinne while we liued, are euen nowe after oure death, certayne ſignes and tokens of tormentes.

Whatsoeuer ye sée aboute vs, is all firic vnto vs, although you nothing discerne our fyre. When the Monks enquired whether they might be holpen by men, the spirit answered: we may (saith he) be holpen by fasting and prayers: but chiefly by the oblation of the body and bloud of Christ, which thing we beseche you to do for vs. As soone as he had so sayd, all the whole route of spirits cried three times with one voice: pray for vs, pray for vs, pray for vs. And sodainly withall, they seemed to be all resolued into fyre, yea and the hill it selfe, as if it had bin on fyre fast fayth as it were a great crashing and rushing of trées. They had in Churches a peculiar order of them whome they called Exorcistes, or coniurers, whose duetie was to coniure and driue awaye Diuels, but they were not so indued with that gifte, as the auncient Christians were, and therefore they did but vaunt and boast of themselues.

Exorcists.

Afterwards certaine Monks and priests well séene in Magicall sciences (for they were neuer without such trim men) toke vpon them to coniure and driue away euill spirits out of houses into woods & desert places. They wrought marueilouse & straunge things, and they sayd that a spirit in the name of saincts, and by the vertue of their coniuring and charecters, was constrayned to giue place whether he would or not. In dede the Diuel giueth place, but he doth it as enimies do, which by flying chuse a more fitte place to fight in, or more apte to embushe them selues. That which Sathan doth, he doth it willingly and of his owne accorde, that he might withdrawe men from trusting in God only, and driue them headlong into Idolatrie. Christ and his disciples cast out Diuels, but they were loth and vnwilling to departe. Moreouer they vsed to hang saincte Johns Gospell about their necks, and caried about wyth them hallowed ware inclosed in a purse, which they call an *Agnus Dei*. There are certaine bookes abroade, especially one written by Iacobus de Clusa a Carthusian, concerning

terning the appearing of ſoules ſeparated from their bo-dies, wherin amongſt other things we reade, after what ſorte men ſhould prepare them ſelues, when any Spirits appeare, how they ſhall behaue them ſelues in comming to them, in departing from them, in the place where they appeare, and what queſtions are to be propoſed vnto thē: touching whiche things I ſpake before, in the ſecond parte of this booke and ſecond chapter, where if you liſt you may finde them.

I haue heard men which haue confeſſed themſelues to haue bin ſo ſuperſtitious, that when the prieſt lifted vp the hoſt (as they call it) in ſaying maſſe, they would preſently wipe their face with their hands, becauſe they were perſuaded, that it was good to ſtop all ſpirits from meeting with them in a viſible forme.

But tell me I pray the who ſoeuer thou art which doeſt ſo, by what places of ſcripture canſt thou cōfirme thoſe ceremonies? Where doth Chriſt and his diſciples teache vs to expell the Diuell (which is a Spirit, and therefore without any body) by bodyly things? ſhewe but one example, that they haue caſt forthe the Diuell by this way or meanes. If you bring out of the bookes of Tobie, that the harte and liuer of the fiſh being layed on the coales, droue away the Diuell with the ſmell, we ſay that the ſame booke is not accounted amongſt the canonicall ſcriptures: and moreouer that the ſame Diuell was rather vanquiſhed by the prayers of Tobias and his wife, than by any fumigation. Do thyſelfe ordayne the holye Supper to thys ende, that thereby Deuils ſhoulde be caſte out? Albeit that an euill Spirite do fayne to giue place, becauſe of theſe thynges, yet he bringeth to paſſe in the meane ſeaſon, that Superſtition is more deepely rooted in the hearts of menne.

## CHAP. xi.

That ſpirits are not to be driuen away by curſing and banning.

HEre I cannot ouerpaſſe, that certaine do vainly perſuade them ſelues, that Spirits may eaſily be driuen away with curſing & banning, for that (as they ſay) Spirits approche neere vnto ſuch as pray, and do more egerly diſturbe and vexe them. Our Lord Jeſus Chriſte who can beſt tell how we ſhould fight againſt the craftes and ſubtiltie of the Diuell, teacheth vs in many places to pray continually, he bideth vs to pray in the Lords prayer, that we may be deliuered from euil, calling Sathan by the figure κατ' ἐξοχὴν: Euill it ſelfe, becauſe he excelleth therein. Nothing can be more acceptable and pleaſing to the Diuel, than when any man vſeth curſing and banning. He feyneth that he is hereby driuen away, but in ỹ meane ſeaſon he creepeth inuiſibly into their boſoms. If you liſte ye may driue away the Diuel, in ſaying that he hathe no place with you, but his place is in Hell, and that he hathe nothing to do with thoſe whiche put their only truſt and confidence in Chriſt Jeſus. For in the eyght chapter to the Romans in the beginning, it is ſayde: Nowe there is no condemnation vnto them, that are grafted in Chriſte Jeſu, who walke not according to the fleſhe, but according to the ſpirit. A man may commaund the diuel to departe from him without any curſing or banning. And that is alſo to be blamed that certaine wicked and raſhe men talke very beaſtly, and filthily with ſpirits, if they appere at any time vnto them.

Roma. 8.

Some others, when ſpirits appeare vnto them, will by and by ſet on thẽ, & driue them away with naked ſwordes: and ſometimes throwe them out of the windowes, not conſidering with themſelues, that ſpirites are nothing hurte

with

with weapons. In the Grecian histories we reade, that a certayne *Lacedæmonian* passing by a sepulchre in the night season, when a spirit seemed to appeare vnto him, ran towardes it thinking to run it through with his speare: saying: whether flyest thou O thou soul which shalt twice dye? Surely it is praise worthy when a mã meting with a spirits is not afrayde, but yet boldnesse and rashnesse can not be commended. If thy enimy, albeit he be very weake be not to be despised, much lesse ought an enimy so mighty & so crafty, to be neglected. There haue bin some who when they would haue striken a Spirit with their sword, haue thought they haue striken the fetherbed, the Diuel so mocked them. Others supposing they had throwen a spirit out of the window, by and by thought they heard shingles falling and ratling amongst the trees.

It is reported that there haue bin some, who supposing with their weapons to hurte spirites, haue wounded themselues, for their armes and other members of theyr body haue neuer serued thẽ after. We must not vse a materiall sword against spirits and vayne shewes (for it profyteth nothing) but we must vse the sword of the Spirit. They which will strike spirits and ghosts with a sword, in deede σκιαμαχῆσι, that is, fight with their owne shadow. In the booke of Iob the diuell is signified by Leuiathan, which careth not for ỹ speare, for he appeareth in diuers shapes, & cã not be put to flight with pikes. The diuel is a spirit, he hath not boanes & flesh, but he only taketh on him a shape for a time. But in case spirits which haue bodies do wãder (ỹ is, cõiurers, priests, whoores & whoremõgers, which faine thẽselues to be spirits) there cã be no better cõiuratiõ inuẽted thã to bang thẽ wel w̃ a cudgel. For thou shalt not so much preuaile w̃ this kind of diuels with words as with stripes.

Hytherto I haue shewed howe they ought to behaue themselues which mete with spirits. As touching them which neuer heard or sawe any thing (for there be many

which

which neuer chaunced on such things) let them be thankfull vnto God for so greate a benefite, let them not be rash and bolde, nor desirous to see suche thynges, but rather let them praye vnto God for them whyche are vexed wyth suche euyls. Let them not do, as they many tymes vse whiche were neuer greatly sicke: for they feele not other mens griefes, and therfore they thinke they are little sick, or that they counterfaite their sickenesse, vntill suche tyme as they them selues fall into some greate and dangerous disease: euen so God can cause them to see spirites, which neuer sawe any before, that afterwardes they may be the more touched with other mens greefs, and diligently pray for them.

## CHAP. xii.

After what sort we ought to behaue oure selues, when we heare straunge crackes, or when other forewarnings happen.

But nowe as concernyng other matters, as in case any straunge crackes and noyses be heard, or any rare and maruellous things happen before the alteration of kingdomes (whiche wee spake of before) what shall we then do? Surely we must not attribute to much vnto such things, for they somtimes yea and most commonly chaunce by the diseyte of the diuell, who hath a great pleasure to haue men muse nighte and daye on suche matters, and to imagine before theyr eyes and myndes many horrible things, that therby they may fall into some greeuous sickenesse, and neuer bee at rest. When such things happen in deede, they ought to put vs in mynd, that we casting from vs al these things which displease God, should wholly consecrate oure selues vnto God, and so frame our selues, that at what houre soeuer he come, and please to call vs out of this lyfe, we shoulde

bee

be ready for him euen as he himſelfe teacheth vs, and alſo endure patiently all vnfortunate chaunces, howe many ſoeuer happen vnto vs, knowing that they come not by chaunce, but by the prouidence of God.

Plutarch, albeit he be an Heathen writer, is of a ſounde iudgement (as me ſeemeth) cõcerning Monſters and wonders. For writing of Alexander the great, in his booke *De virtute* he ſaythe, that there happened certaine prognoſtications before his death, which ſometimes Alexander cared not for, but contemned them, and contrariwiſe ſomtimes he take ſmal and tryfling things, as ſignes of euil lucke. Plutarches Chriſtian opinion.

He addeth further howe daungerous a thing it is, to diſpiſe tokens and ſignes ſente from God vnto men, and on the other ſide, howe pernitious and hurtfull it is to be afrayde of euery trifle, for as in all other things, ſo is ther a meaſure to be obſerued herein. The ſame opinion is he of, touching other wonders and miracles. For ye maye read in the life of Camillus, that when he being Captaine, had taken and deſtroyed the *Veians*, he made a ſolemne vowe, to tranſlate the Image of Iuno vnto Rome. And therefore he commaunded certayne men to take vppe the Image: he offred ſacrifice vnto the Goddeſſe, and beſought hir that ſhe would vouchſafe to followe him, and to be fauorable vnto the Romaines, as other Goddes were which nowe dwelt at *Rome*. The Image made hym anſwere that ſhe would go with him. He alſo writeth that thoſe men which noted and recorded theſe things, reporte other ſuch ſtraunge matters, as that Images dyd ſweat, that they gaue great groanes, that they turned away their faces, or hanged downe their heades: he ſayth, that men which lyued before his time, gathered many ſuche examples together, and that he himſelfe hath heard many marueilous things of men lyuing in his time, which were not by and by to be neglected and contemned: and yet mannes infirmitie is ſuche, that it cannot attribute eyther to

muche or to little, vnto those things without great daunger, for men obserue no measure, but are either to superstitious and attribute ouer much to suche matters, or else do vtterly reiect and contemne them. And therefore the safest wayes, to be aduised and to kepe a meane in suche affaires. Valerius Maximus confesseth in his firste booke, that the verie Gentiles themselues hadde many miracles and wonders happening among them in great suspition, and that not without iust cause. True wonders ought to stirre vs vp from slepe. A couragious horse goeth well inoughe of his owne accorde, and yet if you doe but make signe vnto him with a wande, or put spurre vnto him, hee will be more redyer & quicker. Euen so must we go in the way that leadeth vnto Heauen so long as we liue, but in case we see any foretokens, or some great alteration seeme to hang ouer vs, we ought to be the more stirred vppe, to giue our selues to prayer, and to exercise godlynesse. The Gentiles if at any tyme such forewarnings were shewed vnto them from Heauen, dyd institute certayne solemne prayers and processions to pacifie their Gods: howe much rather ought all Christian Princes and Magistrates, Doctours and Preachers of our tyme, to bende themselues wholly herein, when so euer plagues hang ouer our heades, that all men generally and particularly shewe forth true repentance?

Valerius Maximus.

The conclusion. Hitherto (I truste) we haue sufficiently shewed what we maye thinke, concerning visions and appearing of spirites, and other straunge things which haue greate affinitie and likenesse vnto them. And that in tymes past, Doctours wrote and taught farre other wise concerning them than the verie truth it selfe was, we haue also shewed the causes thereof. It might be also declared in many wordes, that the like hath happened in other poyntes of Christian doctrine, yea and many excellent learned and godly men, haue at large opened the same in their bookes whiche are

nowe

nowe extant concerning such matters.

And that I maye conclude this my booke, I shall beseeche all those, for the glorie of God, that shall happen to reade it, that in case they thinke I haue strayed from the rule of the worde of God, they woulde frendly and friendly admonishe me thereof, but if they knowe it be agreeable to the worde of God (as I trust it is) that then they suffer not themselues to be ruled and mocked of iuggling Monkes and Priestes, but rather gyue God thankes for that greate and vnspeakable benefite, whereby he dothe dayly deliuer them out of greate errours and feares, and dothe continually more and more bring his truthe to lyght: let them not so lose the raignes to their affections, that they reiect the truth which they haue once acknowledged.

The Senate and people of *Rome* as Stories witnesse, graunted libertie to the people of *Cappadocia*, when the stocke and issue of their Kings was vtterly extinct, to be free, and Lordes of themselues for euer after. But the Nobilitie consulting on the matter, refusing libertie whiche they coulde in no wise digest, desired to haue a King. The Romaines wondering hereat, gaue them leaue to chose whome they would to be their King. Let not vs bee suche foles, but rather let vs embrace the libertie of our soules, whych God doth dayly offer vnto vs by hys worde.

Many Noble nations fighting courageously, haue put themselues in present daunger of life, to obtayne and kepe this sweete eternall libertie. Howe muche more ought we Christians to fight agaynst the suttletie and decept of the Deuill, least the libertie of our soules, whyche is muche more precious than the other, shoulde be oppressed by diuers errours and superstitions.

Men setting in darkenesse, desire the light verie earnestly. Let not vs therefore cast away light freely offered vnto vs by God in his Scriptures. We haue nothing

here in earth more deare vnto vs, than the libertie of our soules and consciences. Let vs not then (as Paule sayth,) with holde truth in vnrighteousnesse, lette euery man of what age soeuer he be, weigh with hymselfe howe fraile and brittle this lyfe is which God hath giuen vnto vs, and that we muste depart from honce, sooner then we thinke for, and rendre an account to the iust Judge, of our fayth, wordes, and deedes.

Glorie and prayse be vnto Almightie God for euer and euer, and I beseech him to vouchsafe to stretche forthe hys hande, to deliuer all suche as are still entangled in superstition and errours, and to graunt those whome he hath deliuered hys Peaueny grace, that they be always thankful for so great a benefite, least they be wrapped againe in the same mischiefe.

(:)

# FINIS.

¶ Imprinted at London, by Richard Watkins.
Anno. 1572.